

Pali Text Society

SĀSĀNAVAMSA

of Paññāsami

EDITED BY

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PREFACE.

The present edition of the *Sāsanavamsa* is based on the following MSS. in the British Museum Collection:

1. Or. 2253 (A) and
2. Or. 2252 (B)

both on palmleaf and in the Siñhalese character.

I also compared my own transcript with one that Prof. Serge D'Oldenbourg was kind enough to send, from the papers of his predecessor, the late Professor of Sanskrit in St. Petersburg. Prof. Minaev had himself intended editing this interesting modern work, and had collated, for this purpose, the abovementioned MSS. (A and B) in the British Museum, with two (paper) MSS. from Ceylon, viz. a copy made for Prof. Rhys Davids (D) and another sent by Subhūti (S).

In some doubtful passages I have followed corrections made by Minaev. Where I have preferred the reading of MSS. A and B the Minaev transcript is cited as Min: in the notes.

The chief difficulty with the clear and well-written palmleaf MSS. has been the transcription of frequently occurring Burmese names. Many sounds in Burmese are not adequately represented by the Siñhalese (Pali) alphabet and the copyists appear to have been sometimes at a loss, for Burmese letters are even wedged in here and there among the Siñhalese.

In revising my own copy I have adopted Minaev's system (following the Pali MSS. syllable for syllable) though I have observed that the usual method of representing

Burmese pronunciation in European books gives to these same names (of places and persons) a very different form. For instance, in my transcript from the Pali, the vowel *a* appears after a nasal *ñ* (in place of a final *ng* or *ngh*), while the diphthongs *au* or *ou* are represented by the Pali *o*.

I owe sincere thanks to Prof. E. Müller-Hess who generously spent much time in going through the proof-sheets with me. I wish also to thank Prof. Rhys Davids for his patience and cordial kindness, during the many delays that occurred before I could complete the edition.

M. B.

INTRODUCTION.

AMONG the modern works on Buddhism written by Buddhists is a Pali Text of Burmese authorship, entitled SĀSANAVAMSA. The Sāsanavamsa (now edited for the first time) has been known for many years to scholars. Prof. Kern in his recent *Manual of Indian Buddhism* (*Grundriss der Indo-arischen Philologie und Alterthumskunde*, III. Band, 8 Heft., p. 9) speaks of it as "highly important for the ecclesiastical history of Ceylon." The late Prof. Minaev's *Recherches sur le Bouddhisme* contains critical remarks on this text and several extracts (Appendices A and B to *Recherches*, also pp. 189, 208, 231, 232, 273). References to it occur in Childers' *Pali Dictionary*, and Prof. Hardy has drawn on it for his article *Ein Beitrag zur Frage ob Dhammapāla*, &c. Z.D.M.G., 51 Band, 1897. Louis de Zoysa, in his *Report on the Inspection of Temple Libraries in Ceylon* (1873), mentions the Sāsanavamsa as "a very interesting historical work." The author, Paññasāmi, who dates his book 1223 of the Burmese Common Era (1861 A.D.), was the tutor of the then reigning King MENG-DUN-MENG, and himself a pupil of the Samgharājā, or Head of the Order, at Mandalay.

The *Mātikā* [table of contents] and opening chapter of the Sāsanavamsa seem to promise a general history of Buddhism. Beginning from the birth of the Buddha, the author gives a brief summary of the orthodox Siñhalese tradition, drawn from a few well-known Pali works—

the AṬṬHAKATHĀ (of the Mahāvihāra in Ceylon¹), the SAMANTAPĀSĀDIKĀ,² (commentary of Buddhaghosa on the VINAYAPIṬAKĀ, the MAHĀVAṂSA and the DĪPAVAṂSA (Chronicles, historical and religious, of Ceylon). Events are brought up to the time of the Third Council in the time of AÇOKA PIYADASI³ and the sending forth of Missionaries from Pāṭalipūtra to nine different countries by the therā, MAHĀ-MOGGALIPUTTA-TISSA. The later history of religion is then followed in the countries mentioned, a separate chapter being given to each.

The whole of these nine chapters fall, roughly speaking, into two Books or Parts, by which division the scope of the Sāsanavaṁsa, as a History of Buddhism, becomes clear.

Part I., as we may call it (departing slightly from the order of the *Mātikā*), is a group of chapters of unequal length, mostly very short, and consisting of a few legends, strung together with quotations from Buddhaghosa and the Dīpavaṁsa.

The accounts of Sihala and Suvannabhūmi, however, show far more care and completeness, or we should rather say, more knowledge of the subject than the others of this group. That of Sihala is drawn chiefly from the same sources as the opening chapter, with some additions from a work of Burmese origin, *Buddhaghosuppatti*.⁴ For Suvannabhūmi the author gives as his sources the AṬṬHAKATHĀ, the RĀJAVAMSA (probably the Pegu Chronicle), and lastly

¹ *Introduction* to Oldenberg's edition of the *Vinayapīṭakam*, p. xli.; Kern, *Manual Ind. Buddh.*, p. 110, *et seq.*

² Written some time between 410-432 A.D. Kern, *Man. Ind. Buddh.* p. 125.

³ Dated 238 year of Religion in Chap. I. of the Sāsana-vaṁsa, but 235 in Chapter II. (The Third Council is now placed at about 241 B.C. *Man. Ind. Buddh.*, p. 109).

⁴ Edited and translated by Jas. Gray. London, 1892.

the Inscriptions—dating from the fifteenth century—of the celebrated KALYĀṆI SĪMĀ, the remains of which still exist in a suburb of Pegu city.¹

Part II. is the longer and more important. It takes up about three-fifths of the book, but consists solely of Chapter VI., which treats of the history of religion in Aparanta, that is, in Mramma² or Burma proper.

Before this chapter is examined a few characteristic traits of Part I. should be pointed out.

The *résumé* of the early history of Buddhism (including the three Councils and the Great Schism, followed by the rise of seventeen sects, in the second century of Religion) is, as I have said, drawn from well-known Sīñhalese sources, but a few chronological details are added from Burmese history—or rather, legend. At the time of the First Council the mahāthera KASSAPA is said to have established the new era.³ Further a certain JAMBUDĪPADHAJA⁴ is named as the king reigning at Tagaung, the ancient capital of Upper Burma, in the time of

¹ The Text and Translation of the Inscriptions, edited by Taw Sein Ko, appeared in the *Indian Antiquary*, vol. xxii. (1893). See the same author's *Archæological Tour through Rāmaññadesa* (*Ind. Ant.*, vol. xxi. p. 383), and *Remarks on the Kalyāṇi Inscriptions* (*Ind. Ant.*, vol. xxiii., April, 1894).

² MRAMMA (Maramma or Myanmā) see Phayre, *Hist. Bur. passim*. The derivation of the name is not yet settled; see Taw Sein Ko, *Folk-lore in Burma*, *Ind. Ant.* vol. xxii. p. 160, Note; also *Ind. Ant.*, vol. xxii. p. 30.

³ According to Burmese tradition the era which was suppressed by Kassapa had been established 148 years before by the maternal grandfather of Gotama (Bp. Bigandet, *Life or Legend of Gaudama*, p. 361).

⁴ See Sir Arthur Phayre's *History of Burma*, pp. 9, 276; A. Bastian's *Geschichte der Indo-Chinesen*, p. 12.

AJĀTAŚATRU, the friend of the Buddha; DVATTAPONKA¹ is mentioned as the contemporary of KĀLĀGOKA, the former being king of Burma in the year 100 of Religion. Finally, the date of the Third Council is said to have fallen in the 12th year of the reign of RAMPONKA,² King of Sirikhetta (Prome). The Section of Chapter I. that deals with the Missions may be said to strike the keynote of the Sāsana-vamśa. The author gives a few explanatory notes on the Nine Regions visited by the first Missionaries, and, of these nine, five are placed in Indo-China. His horizon seems to be limited, first, by an orthodox desire to claim most of the early teachers for the countries of the *South* (and hence to prove the purest possible sources for the Southern doctrines); and, secondly, by a certain feeling of national pride. According to this account, Mahā-Moggaliputta Tissa (as if with a special care for the religious future of Mramma) sent two separate missionaries to neighbouring regions in the valley of the Irawaddy—besides three others, who visited Laos and Pegu.

A few geographical notes explain the nine regions (leaving out Sihaḷa) as follows:—

SUVAṆṆABHŪMI is (as in the Aṭṭhakathā) identified with Sudhammapura—that is Thātôn at the mouth of the Sittaung River.³

¹ Dwottabaung 101 (Year of Religion). See Phayre's list of Kings of the Prome dynasty, *Hist. Bur.*, p. 277. The legend of Dwottabaung or Duttabaung (B.C. 442) is given in Taw Sein Ko's article *Folk-lore in Burma, Ind. Ant.*, vol. xxx. pp. 159 *et seq.*

² See Phayre's list (*Hist. Bur.*, p. 277). Ranbaung, sixth of the dynasty established at Tharekhet-ta-ra, reigned fifty years (from 193 to 243 Era of Religion). In Crawford's *Journal of an Embassy to the Court of Ava*, Appendix viii., a Burmese chronological table dates Ram-b'haong, King of Prome, B.C. 351.

³ SUVAṆṆABHŪMI see E. Forchhammer's *Notes on the*

YONAKARATṬHA is the country of the Yavana people or Jañ-May¹ (the country of the Shân tribes about Zimmé).

The identification of Paññasāmi is one to be met with commonly in the works of Burmese writers, according to whom *Yona* is the Shân country about Chieng-Mai (Taw Sein Ko, *Remarks*, &c.; Forchhammer, *Early History*, &c.). European authorities have unanimously placed Yonaka in the N. W. region of India invaded and held by the Greeks (see, among others, Rhys Davids, *Buddhism*, p. 227; Sylvain Lévi, *La Grèce et l'Inde*, p. 37; Max Duncker, *Geschichte der Arier*, p. 373).

In the chapter on Yonakaratt̥ha the author of the Sāsana-vamsa localises the Yonaka country more exactly, mentioning the countries *Haribhūñja*, *Kamboja*, *Khema-vara*, and *Ayuddha*, also the cities of *Sokkataya* and *Kapunna*. From these hints we may gather that his Yonaka country extends along the valleys of the *Me-nam* and *Me-ping* rivers and includes the Shân States to the north of these. The names *Kamphaung* and *Zimmé* (on the Meping) *Thukkate* and *Yuthia* (on the Me-nam) can be easily recognised under their pseudo-Pali forms.

Early History and Geography of British Burma. The first Buddhist Mission to Suvannabhūmi ; Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions* (*Ind. Ant.* vol. xxii. p. 17) explains Sudhammanagara as the modern Thatôn in the Amhurst district. Phayre (*Hist. Bur.* p. 19) describes *Suvārnabhūmi* as including the delta of the Irawadi and *Thahtun* (being the capital) see also *op. cit.* p. 24, for references to Lassen, Yule, and Bp. Bigandet on Suvannabhūmi.

The chapter on Suvannabhūmi touches briefly on Religion in *Muttima* (Martaban) as a part of *Rāmañña*. The history of this region is only carried on to the year 1478 A.D. (reign of the celebrated King DHAMMACETI.)

¹ YONAKARATṬHA (The *Jañ-May* of the Pali MSS. of this work, is usually transcribed *Zimmé* or *Chieng-Mai*).

With regard to the *Yavana* people, it may further be noted that in the sketch map of the ancient classical divisions of Indo-China, in Lucien Fournereau's *Le Siam Ancien* (*Annales du Musée Guimet*, Tome 27) *Yavanadeça* lies to the east of the Me-ping River. For the *Yavana* people in Indo-China see also Abel Bergaigne's *L'ancien Royaume de Campâ d'après les Inscriptions*, p. 61, and *Mémoires et documents de la Mission Pavie*, p. 3.

The ancient *Haripunya* is identified by M. Fournereau with Lamphun (*Siam Ancien*, p. 53). M. Pavie says, describing a Thai inscription at Lamphun, "Ce Haripun̄japura fut dans le haut Laos la station la plus reculée vers la frontière de la Chine, et sans doute nous avons là la capitale du *Yavanadeça* qui du temps de la colonisation brahmanique comprenait la contrée du haut Mekhong, probablement toute la partie longeant la frontière de la Chine entre Chieng Mai et le Ton-king" (*Mémoires et documents de la Mission Pavie* (ed. M. Pavie et P. Lefèvre Pontalis), p. 144.

In the *Po° U° Daung Inscription* near Prome (ed. Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 1, *et seq*) the following states of the then Burmese kingdom are mentioned among others—*Kamboja* (including Moné, Nyangwé, Thibo and Alomeik), *Aguttaya* (including Dvārāvati (Bangkok) Yodayā (Ayuthia) and Kamanpaik).

Khemavara, is the region including Kaington and Kyaing Kaung. It lies between the Saliwen and Me-kong rivers. (See also F. Garnier, *Voyage d'exploration en Indo-Chine*, p. 366; and Yule, *Mission to the Court of Ava*, p. 352.)

VANAVĀSĪ¹ (on which Western opinion has been divided)

¹ VANAVĀSĪ. Some opinions on *Vanavāsi* may be cited:—Childers (*Pali Dict.* s.v.) explains *Vanavāso*: "Name of a country. According to Vijjesimīha it means Thibet."

Rhys Davids says (*Buddhism*, p. 227), "Vanavāsi, that

is the region round Prome. In support of this explanation the author mentions that an ancient image of the Buddha was found near Prome some years ago, the inscription of which says that it was erected for the homage of the people of *Vanavāsi*.

Of KASMĪRA-GANDHĀRA it is only said that these two countries formed part of one kingdom [*i.e.*, that of Aṣoka¹] at the time of the Missions.

MAHĪSAKAMAṆḌALA is (in agreement with other writers) identified as the Andhaka — or Andhra — country.²

CĪNARATṬHA, in the *Mātikā* of the Sāsanavaṃsa, takes the place of the *Himavantapadesa* of the Ceylon books.

is the wilderness. It surely cannot mean Thibet. . . . perhaps it was on the borders of the great desert in Rajputana."

Fergusson and Burgess (quoted by Taw Sein Ko in *Ind. Ant.*, vol. xxiii. p. 103) place Vanavāsi in Kanara (see *Cave Temples of India*, p. 17) and Köppen (*Religion des Buddha*, vol. i. pp. 195, 196) conjectures it to be "im Südösten des heutigen Goa."

¹ KASMĪRA-GANDHĀRA. The Gandhāra country lay on the right bank of the Indus, south of Cabul (Max Duncker, *Geschichte der Arier*, p. 273).

² MAHĪSAKAMAṆḌALA : Cf. the following :—

"*Mahisamaṇḍala* worunter man vermuthet Mahīmat oder Mahīvara au der mitteren Nerbudda zu verstehen ist" (Köppen, *Rel. des Buddh.*, vol. i. p. 195).

Mahīsa, "the most southerly settlement of the Aryans South of the Godavari, in the Nizam's dominions" (Rh. Davids, *Buddhism*, p. 227, quoting Lassen's *Indische Alterthumskunde*, i. 681).

Mahisamaṇḍala; Maisur (Fergusson and Burgess, *Cave Temples of India*, p. 17).

(Burma has its own *Mahisakamaṇḍala*, a district,

Himavantapadesa, mentioned in our text as forming one region with Cīnaratṭha, has been identified with the Central Himalayas (Rh. Davids, *Buddhism*, p. 227), and with Nepāl (Fergusson and Burgess, *Cave Temples*, p. 17). The *Sen*, or *Chinaratṭha*, of the Po^o U^o Daung Inscription is the borderland to the N.E. of Burma (*i.e.*, includes the districts of Bhamo and Kaungsin, the district bordering on the Chinese province Yunnan). But in Chapter X. of the Sāsanavaṃsa, "On Religion in Cīnaratṭha," we read that the ruler of Cīna at one time ruled over Kasmīra-Gandhāra, though at the time of Majjhima's mission the latter countries did not form part of his domain. Kasmīra-Gandhāra did as a matter of fact become part of the great kingdom of the Mauryas in the time of Aśoka (Max Duncker, *Geschichte der Arier*, pp. 275, 374), but at a later period war was waged between China and a rival power over these North-West provinces (Sylvain Lévi, *Notes sur les Indo-Scythes*, p. 62).

MAHĀRATṬHA is Mahānagararatṭha, or Siam.

MAHĀRATṬHA is considered by a number of European scholars to be the region of the Upper Godavari, that is, the country of the Mahārāstras (see E. Müller, *Journal of the Pāli Text Society*, 1888; also Rh. Davids, *Buddhism*, p. 227; Köppen, *Rel. Buddh.*, pp. 195, 196; Fergusson and Burgess, *Cave Temples*, p. 17). Childers, however, explains *Maharatṭha* as Siam.

The author of the Sāsanavaṃsa explains that *his* Maharatṭha or Mahānagararatṭha borders on Siam. From this observation and one or two others occurring in the chapter on Maharatṭha, it would seem that the

mentioned in the Po^o U^o Daung Inscription, including Mōgōk and Kyātpyin).

It should be mentioned here that the name of the missionary to Mahimsaka is *Mahārevata* in Sās. V. *Mahādeva* in Dīpa V., Mahā. V., Suttav., Saddh. Samy., and Sām. Pas.

country in question is Laos. An interesting if slight allusion is made to the Brahmanic cult prevailing there at the time of the Mission (*aggihūtādīmicchākammam yebbhuyyena akamsu*). Nāgasena is mentioned as preaching in this region. (For Nāgasena in Laotian legend see Francis Garnier, *Voyage d'exploration*, pp. 248, 251. This author learnt that, in Siamese tradition, Laos is a Holy Land.) (*Op. cit.*, p. 100.)

I should add that an inscription of the seventeenth century, quoted by Burmese diplomatists in negotiation with the British Government and translated for his Government by Colonel Burney (Resident at Ava, 1837), thus defines the region *Mahānagara*, "All within the great districts of Kyam-youn and Mangleen" (Yule, *Mission to the Court of Ava*, p. 351).

Finally, APARANTARATTHA (placed by European scholars west of the Punjab), is none other than the Sunāparanta of the Burmese, *i.e.*, the region lying west of the Upper Irawaddy.

It is best here to quote *verbatim* a passage from the Burmese scholar to whose researches I am indebted for so many facts: "The native writers of Burma, however, both lay and clerical, aver with great seriousness that the *Aparāntaka* referred to is Burma Proper, which comprises the upper valley of the Irawaddy. . . . Such flagrantly erroneous identification of classical names has arisen from the national arrogance of the Burmans, who, after their conquest of the Talaing kingdoms on the seaboard, proceeded to invent new stories and classical names, so that they might not be outdone by the Talaings, who, according to their own history and traditions, received the Buddhist religion direct from missionaries from India. The right bank of the Irawaddy river near Pagan was accordingly renamed Sunāparanta, and identified with *Aparāntaka*" (Taw Sein Ko, *Some Remarks on the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxiii. p. 103).

In the *British Burma Gazetteer* (vol. ii. p. 746)

Thoonaparanta is identified with the upper portion of the *Thayet* district, or the west bank of the Irawaddy.

“West” is the sense in which “Aparanta” has been taken as indicating a borderland west of the Punjab by European scholars, of whom I need only quote Professor Ed. Müller (*Journal of the Pali Text Society*, 1888), Professor Rhys Davids (*Buddhism*, p. 227), Köppen (*Religion des Buddha*, vol. i. p. 192).

Tarānātha (p. 262 of Schiefner’s translation) mentions Aparantaka as a part of India including “Bhangala and Odiviṇa.”

The rest of Part I. of the *Sāsanavaṃsa* must be dismissed here with a few words. The religious history of the three regions outside Indo-China and Ceylon is not carried beyond the point where Buddhaghosa leaves it. To the brief account of the *Aṭṭhakathā* and the *Dīpa-vaṃsa* the Burmese author adds a few words of melancholy comment on the darkened state of those lands whence the sunlight of Religion has vanished. *Mahā-ratṭha*, *Yonakarattṭha*, and *Vanavāsi* are treated somewhat more fully, but these six chapters together made up only a small part of the book. I may add here that the Pali of the *Sāsanavaṃsa* also shows the author’s intimate acquaintance with the commentaries. The style is plainly founded on that of Buddhaghosa and his successors. Naturally, in so modern a text there are no points of strictly philological interest. The obscurities that occur here and there may, I believe, be set down to the difficulties a Burman author would meet with in rendering into Pali some phrases characteristic of the Burmese language. Again, some words used by Pañṇasāmi in Part II. would appear to have a special application to the circumstances of his own country. It is this Part II., the most original and interesting chapter (on Religion in Aparanta), that is properly the subject of the present short study.

THE MONKS AND THE KINGS OF MRAMMA.

[In the following chapter the names and dates of the Kings of Burma appearing in the text follow *Paññāsāmi*; those in the notes are drawn from other sources (see authors cited) for comparison. Occasional references are given (by page) to the printed text of the *Sāsanavaṃsa* (published by the Pali Text Society).]

IN the Burma of to-day, as in the Europe of the Middle Ages, the monks are the historians; the last recension of the National Chronicle, or History of the Kings (MAHĀRĀJAVAMSA), was the work of "a body of learned monks and ex-monks" in the year 1824.¹

But, though a lay point of view is hardly to be expected from such a body of editors, the native chronicles consulted by students of Burmese history have been described as very full and by no means untrustworthy.²

The SĀSANAVAMSA, a work of narrower scope, cannot, of course, add to our knowledge of the political and military

¹ See Taw Sein Ko's remarks on the native histories of Burma (*Indian Antiquary*), vol. xxii. p. 61.

Lassen (*Indische Alterthumskunde*), vol. iv. p. 369), writing in 1861, mentions a recension of the *Mahārājavaṃsa*, made by command of the king, some sixty years before. The work was based on two older histories. Among the works of the celebrated thera Aggadhammālaṅkara (17th century), mentioned in our text, occurs an abridged version (*Samkhepa*) of the *Rājavaṃsa*, written at the request of the king.

² See preface to Sir Arthur Phayre's *History of Burma*, London, 1883.

history of the author's country. Yet, in so far as the religion of the Buddha has played a great part in Burma's social life, and has been the first awakener of her intellectual life and the supreme interest controlling it, a record of the Order which, for centuries, has been the living embodiment of that religion, cannot but be interesting.

The RĀJAVAMSA is one of the authorities frequently referred to (besides inscriptions and "ancient books") by the author of the SĀSANAVAMSA, but he chooses from his material with a very strict regard for the purpose of his book. The National Chronicle is quoted here and there, but, as a whole, the part history plays in the religious records is slight. We find here only abrupt mention of wars and sieges, and allusions to kings of Burma, who serve as chronological milestones by the way, or stand out as pillars of the Religion, if they spend liberally to do it honour.

Paññāsāmi's history is a purely ecclesiastical piece of work. Kings are judged, as a rule, according to their "acts of merit"—the building of cetiyas and vihāras and the supporting of the Saṅgha—with a certain calm detachment, that is able to separate their names from any other associations, and to measure their virtue and importance by a measure of its own.

In the following analysis of the Sixth Chapter of the SĀSANAVAMSA I have set set side by side with such hints of history—bare dates and scanty facts—as occur there, some references to the national chronicle.¹ Occasionally

¹ That is to such translations or abstracts as were accessible to me in the works of European writers, namely, Sir Arthur Phayre (*History of Burma*), Bishop Bigandet (*Life or Legend of Gaudama*), Sir H. Yule (*Narrative of a Mission to the Court of Ava*), J. Crawford (*Journal*), A. Bastian (*Geschichte der Indo-Chinesen*), Father San Germano (*The Burmese Empire*, ed. Jardine),

there is a curious and characteristic difference between the ecclesiastic's version and that of the kings' chroniclers. I have been compelled to leave out the picturesque element brought into the Mramma chapter by the stories told of noteworthy theras. The historical thread is broken by these side-episodes, and some of the chief points obscured, which a closer drawing together of the more important events may serve to bring out clearly.

The History of Religion in Mramma begins with a legendary visit of the Buddha himself¹ to the Lohita-candana vihāra (presented by the brothers Mahāpuṇṇa and Cūlapuṇṇa of Vāṇijagāma).² The Faith was not "established" in the land till the mission to Aparanta-raṭṭha in the year 235 after the *Parinirvāṇa*,³ but the historian mentions communities of bhikkhus as already existing in Aparanta when Yonakadhammarakkhita arrived and points out that the Sutta preached by that therā—the "Aggikkhandhopama"⁴—has a special bearing on the duties of bhikkhus. In this connection he refers, for the first time, to the heretics called Samanāṇakuttakas,⁵

Taw Sein Ko (*Indian Antiquary*, vols. xxii. and xxiii.), E. Forchhammer (*Reports to the Government*), *British Burma Gazetteer*, Col. Burney's articles in *J. A. S. Bengal*, vol. iv., &c., &c.

¹ Cf. Spence Hardy, *Manual of Buddhism*, pp. 215 and 268.

² Lēgaing (Taw Sein Ko, *Indian Antiquary*, vol. xxii. p. 6).

³ The Burmese tradition places the Parinirvāṇa at 543–544 B.C.

⁴ A discourse in the Suttanipāṭa (not yet edited) of the Aṅguttara Nikāya. I owe this reference to Prof. E. Hardy, editor of the Aṅguttara (together with other kind help in my study of the Sāsanavaṃsa).

⁵ It is certain that the Buddhism of Burma fell away from purity at an early time. Positive evidence exists of

who are said to have gained a footing in Arimaddana (Pugân) even at that early period.

To give Arimaddana due religious importance from the earliest times, another legend is quoted here from the Ancient Books (*porāṇapottthakā*), telling how the Buddha visited a spot in Tambadīpa¹ and prophesied that SAMMUTIRĀJĀ² would build a city there, and religion would stand fast in that city.

To prove that Yonakadhammarakkita preached in Tambadīpa as well as in Aparanta, Paññasāmi points out that it is said in the Aṭṭhakathā that thousands of persons of the Kṣatriya clan were converted and entered the

the great changes that had come over the religion of the people by the eleventh century, at which time "a debased form of Buddhism which was probably introduced from Northern India existed at Pagân. Its teachers, called Aris, were not strict observers of their vow of celibacy, and it is expressly recorded in native histories that they had written records of their doctrines, the basis of which was that sin could be expiated by the recital of certain hymns" (Taw Sein Ko, *Ind. Ant.*, vol. xxiii. p. 258). The writer I quote refers, in another place, to ancient inscriptions in Burma as pointing to the influence of the Northern School of Buddhism (*Ind. Ant.*, vol. xxii. p. 165).

¹ According to the inscription translated by Col. Burney (see above), Tambadīpa includes the districts of Pugân, Ava, Panyâ, and Myenzain. In the *British Burma Gazetteer* (vol. ii., p. 746) Tambadīpa is described as the upper portion of the Thayet district, on the east bank of the Irawaddy.

² This King (SAMUDRI, THAMUGDARIT, THAMUDIRIT or THAMOONDIRIT) established a dynasty at Pugân in 108 A.D. (Phayre, *History of Burma*, p. 278. *Brit. Bur. Gazetteer*, Article "*History*," vol. i. p. 239; Burney Notice of Pugân, *J. A. S., Bengal*, vol. iv. p. 400).

Order, and, since there were no Kṣatriyas in Aparanta, this statement points to a visit of Yonakadhammarakkita to the neighbouring province, Tambadīpa.¹

But though Arimaddana was destined to be a centre of religion, heresy was rife there from the time of Sammuti himself, and continued to grow and multiply till in the time of ANURUDDHA ² the adherents of the Samapakkuttakas numbered many thousands. The chief and most dangerous heresy of this sect is briefly described; it lies in the boundless abuse of the *Paritta*,³ which becomes, with these heretics, a charm to absolve from guilt even the murderer of mother or father. Such doctrines (together with others that raised the ācariyas to tyrannical power over the family life of the laity⁴) had corrupted the

¹ Taw Sein Ko observes: "The finding among the ruins of Tagaung of terracotta tablets bearing Sanskrit legends affords some corroboration of the statement of the native historians that long before Anorat'azo's conquest of Thatôn, in the eleventh century A.D. successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawady, and that these emigrants brought with them letters, religion, and other elements of civilisation" (*Ind. Ant.*, voll. xxv. p. 7). For the same opinion see Phayre, *Hist. Bur.* (pp. 15, 16), and Forchhammer's *Notes on the Early History and Geography of British Burma*, p. 6.

² Anorahtā, consecrated King in 1010 A.D. He is the great hero of the Burmese. (Phayre, *Hist. Bur.*, p. 22); A. Bastian, *Geschichte der Indo-Chinesen*, p. 33).

³ Originally hymns, suttas and auspicious texts to ward off danger and evil spirits. (Childers, *Pali Dictionary*, s.v.; C. Bendall, *Catalogue of Sanskrit and Pali Books*, in the British Museum, 1892.)

⁴ Sir Arthur Phayre, writing of this period, says that a change, from some unknown external cause, had corrupted religion in Burma—a change such as had already taken place in the Buddhism of the Punjab in the sixth century.

religion of Tambadīpa, when in the eleventh century a

He, too, gives the name "Ari" as that by which the heretics were known. Might not this *Ari* be a slightly altered form of the Sanskrit *arya*, the *Arya* of Buddhist terminology?

A further comparison of the Samanākuttaka heresy (very briefly summed up in the Sāsanaṇaṃsa) with the North Indian or rather Tibetan Buddhism, is suggested to me by the following sentences in our text: "Sace pi puttadhītaṇaṃ āvāhavivāhakammaṇi kattukāma bhaveyya ācariyāṇaṃ paṭhamaṇi niyyādetvā āvāhavivāhakammaṇi kattabbaṇi; yo idaṃ cārittaṃ atikkameyya bahu apuññaṇi pasaveyyā ti." ("If any man be desirous of giving sons or daughters in marriage, he must first hand over (one of his offspring) to the ācariyas before (any) giving in marriage. Whosoever transgresses this rule commits great sin (lit. produces great demerit).") If my interpretation is correct (making niyyādetva refer to a direct object, understood from the puttadhītaṇaṃ preceding) the passage recalls a trait of Tibetan Buddhism. "It would appear that compulsion is also exercised by the despotic priestly government in the shape of a recognised tax of children, to be made *lāmas*, named *btsum-gral*. Every family thus affords at least one of its sons to the church. The first born or favourite son is usually so dedicated in Tibet. The other son marries in order to continue the family name and inheritance. . . ." (L. A. Waddell's *Buddhism of Tibet*, p. 70).

I ought to add, however, that there is no mention in the Sāsanaṇaṃsa of Nāga-worship, as a practice of the Samanākuttakas, but Phayre's authority describes the Aris (the priests of this corrupt cult), living in monasteries like Buddhist monks. They were expelled and stripped of their robes (like the Samanākuttakas) when Anuruddha had come under the influence of "Arahāṇ" from Thahtun (*Hist. Bur.*, p. 33).

With regard to the name Samanākuttaka: from the

new era opened with the arrival of the great therā Arahanta, from Thatōn.¹

Arahanta's coming to Arimaddana, and the sweeping reforms that King Anuruddha forthwith carried out at his instance, are related with a fulness that shows how momentous this episode is in the eyes of the historian. [The story is first told in the words of the RĀJAVAMSA, but two other versions follow, drawn from the PARIT-

analogy with *Kuttima* = artificial (derived by Childers from Skt. *Kṛtṛma*), *kuttaka* seems to be the Skt. *Kṛtaka* = false, artificial, simulated. *Samaṇakuttaka* would therefore simply mean: simulating (the life of) the Samaṇas. It is expressly said that the outward show of a monastic life like the Buddhist monks was kept up by this sect, and that the kings who patronised them believed them to be disciples of Gotama. Professor E. Müller has kindly pointed out to me an instance of the use of this adjective in the passage, "kuttakan ti solasannaṃ nātakittinaṃ thatvā naccanayoggaṃ unṇāmayattharaṇaṃ" (*Sumaṅgalavilāsini*, I. p. 87). Here an artificial carpet is meant, affording room to sixteen dancing girls.

Discussing the term *Ġramaṇakṛtakah*, Prof. Bendall writes: "There are plenty of mentions of 'false Samaṇas' . . ." For a modern use of a similar phrase, I may also refer to a passage in Mr. Bird's valuable work, *Wanderings in Burma*, where he speaks of the modern clergy in the Eastern Shān States as "less orthodox than those in the Western States and Burma," who call them "*Htu*" or "*Imitation priests*." (See p. 23 of *Wanderings in Burma*. George Bird, Education Department, Burma, London, 1897.)

¹ The capital of Pegu, mentioned, in the text, by its classical Pali name Sudhammapura (see Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17; Phayre, *Hist. Bur.*, p. 34).

TANIDĀNA and SĀSANAPAVEṆĪ¹.] The Samanāḥuttakas' heresy was, in fact, annihilated and their communities were relentlessly broken up, but Arahanta warned the king that there was danger for the future of religion, since no relics of the Master's body were treasured in the capital, and the sacred Texts were wanting. He therefore urged Anuruddha to send an embassy to Sudhammapura where there was a wealth of relics and books. This was done, but MANOHARI,² king of Pegu (jealous, as it is said—perhaps envying Anuruddha the honour of Arahanta's intimacy), refused the request, with a contempt that roused the Burmese king to fury.³ He descended on Sudhammapura with a huge land force and a number of ships, and laid siege to the city. For a while the army was miracu-

¹ I have not come across the titles of these two works in any catalogue of Pali books or MSS. that I have been able to consult. They may be Burmese works, mentioned here by a classical instead of their vernacular name (according to Paññasāmi's usual custom). I may note that the difference between the three versions is characteristic. The *Rājavaṃsa* naturally brings the king into the foreground; the *Parittanidāna* tells the story of the therā's successful attack on the chief heresy of the Samanāḥuttakas, his exposure of a false miracle, and the burning of a book of false doctrine, while the *Sāsana-paveṇi* lays stress on Arahanta's place in the succession of theras.

² See *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17. Manohari is also called Manuha (Phayre, *Hist. Bur.*, p. 34).

³ The words of the message are given—a home thrust at Anuruddha's former patronage of heretics: "It is not seemly to send the three piṭakas and relics to such as you, who hold false doctrine—even as the fat of the maned lion can be kept in a bowl of gold and not in a vessel of clay."

A proverb turning on this folk-superstition occurs in

lously prevented from approaching, but when Anuruddha's Brahman soothsayers,¹ skilled in the Atharvaveda, came to the rescue, the protecting spell was broken by the finding of the mutilated body of a murdered Hindu, buried under the city walls.² It was dug up and thrown into the sea and the besiegers entered Sudhammapura.

Manohari and all his household were carried away captive, and with his captives Anuruddha brought back to Pugân many elephant-loads of relics and books. All the members of the Saṅgha in Thatôn were transferred to Pugân, so that there were now a thousand teachers to

the well-known *Dhammaniti* of Burma (Section V., v. 62).

Siḥamedā suvaṇṇena na ca tiṭṭhanti rajate
Paṇḍitānaṃ kathāvākyaṇaṃ na ca tiṭṭhati dujjane.

The superstition is that the fat of the lion evaporates if placed in a common vessel. (See Jas. Gray's *Nīti Literature of Burma*, p. 51.)

¹ For the employment of Brahmanical astrologers at the court of Burmese kings see Taw Sein Ko, *The Spiritual World of the Burmese (Transactions of the Ninth International Congress of Orientalists, p. 179)*.

² "The Burmese kings of old used to have human beings buried alive at the four corners of the walls of their capital city at the time of its foundation, in order that the spirits of the deceased might keep watch and ward over the population, and by their occult influence foil the attempts of invaders to force an entrance into the city" (Taw Sein Ko, *Spiritual World, &c., Trans. Int. Con. Or.*, vol. x. p. 180).

Cf. A. Hillebrandt: "Weit verbreitet ist das Glaube dass ein Bau nur wohl befestigt sei wenn ein Mensch oder Tier in seine Fundamente gegraben ist" (*Vedische Opfer und Zauber. Grundriss der Indo-arischen Philologie u. Alterthumskunde.* 1. Band, 2 Heft, p. 9).

expound the sacred texts. Anuruddha further sent for copies from Ceylon, which Arahanta compared with those of Pegu, to settle the readings. Manohari is said to have been made a pagoda-slave,¹ but there is some evidence in the Sāsana-vamsa that he was not ungenerously treated,² for while at Arimaddana he still possessed at least one of his royal jewels, a splendid gem, the price of which he devoted to the making of two great statues of the Buddha. According to Paññasāmi the statues exist to this day.

The Sāsana-vamsa here leaves Anuruddha³ and passes on to the time of NARAPATISISU + (1167 A.D.) The celebrated teacher Uttarājīva had come from Sudhammapura to Arimaddana and, in his turn, had established religion there. His pupil Chapada spent ten years studying in Ceylon, and then returned with four colleagues—Sivali, Tamalinda, Rāhula, and Ānanda—to

¹ Phayre, *Hist. Bur.*, p. 34.

² Forchhammer, describing the so-called "Palace of Manuha," in his report of the ruins of Pugān, observes: "Anuruddha seems to have allowed Manuha the semblance at least of a king" (*Report*, Jan., 1891, pp. 7 and 8). Bird, *Wanderings*, &c., p. 353.

³ Anuruddha's later attempts to get relics (from China and Ceylon) seem to have been less successful than his raid on Sudhammapura. (Phayre, *Hist. Bur.*, p. 35; Bastian, *Gesch. Ind. Chin.*, pp. 33, 38.)

⁴ Narabadi-tsi-tsi-thu (1167). Six kings, the earlier successors of Anuruddha, are here passed over. Two of them are mentioned in the text further on. (See Phayre, *Hist. Bur.*, pp. 37, 49, 281.)

"Vielleicht erst mit Narapadisethu wird wieder geschichtlicher Boden getreten" (Bastian, *Gesch. Ind. Chin.*, p. 35).

the capital.¹ There they set up a community apart,² and were specially favoured by King Narapati. After the death of Chapada separate schools came into existence, having their origin in certain differences³ that arose between the three surviving teachers—Sīvali, Tamalinda, and Ānanda (p. 66), Rāhula having already quitted the Order.

The schools were named each after its leader, but are together known as the *pacchāgaya* (or later school) to distinguish them from the earlier school in Arimaddana (*purimāgana*) founded by Arahanta (p. 67).

The three teachers died early in the thirteenth century, a time when, it is said, religion shone at its brightest in Pugān. A short digression is made here to mention the building of the celebrated Nanda (or Ananda) temple by King CHATTAGUHINDA⁴ (p. 68) in the eleventh century, and the history then returns to the time of NARAPATI,⁵

¹ The whole story is related in the Kalyāṇi Inscriptions. (See Taw Sein Ko, *Preliminary Study*, &c. *Ind. Ant.*, vol. xxii. p. 29, *et. seq.*)

² Narapati assigned separate quarters to the different sects then flourishing at Pugān. (See Forchhammer's *Archæological Report*, 1891.)

³ They disagreed on the application of Vinaya rules to the following cases: The keeping of a tame elephant, received as a present from the king (instead of setting it at liberty), and the personal recommending of pupils by a teacher (*Vacīviññatti*).

⁴ *Kyansitthā* (1057 A.D.). (Phayre, *Hist. Bur.*, pp. 39, 281.) For descriptions of the still-frequented Ananda temple see Yule, *Mission to the Court of Ava*, p. 36, and Crawford's *Journal*, p. 114.

⁵ It is rather curious that only one passing mention occurs in the text, of ALON-CAÑ-ÑU (Alaungsithu, 1058 A.D.), the grandson of Kyansitthā, a notable king and a zealous Buddhist. He built the great Shwe-ku temple at

(p. 69), a king whose personality stands out with some distinctness in a story of the *thera* *Silabuddhi*. We see in this latter one of the best types of the Buddhist monk unspoilt by kingly favour as untouched by spiritual pride. He opposes the sovereign's wish to build a *cetiya* on the *Khanitthipāda* hill, warning him that there is no merit in forcing on his people the heavy labour of levelling the ground. He refuses to eat of the king's bread, and would leave for *Sihala* but is prevented, by a stratagem of a resourceful minister, and brought back to the king. *Narapati*, warned by the haunting of a terrifying *Yaksha*, that he has erred, receives the holy man with great honour, and hands over to him his five sons. *Silabuddhi*'s characteristic response is to trace out five sites where his royal bondsmen shall build five *cetiyas*, and with that act he restores them their freedom.

Other anecdotes follow to illustrate the splendour of religion in *Arimaddana* and its continuance through Saints and Arhats.¹ The author adds that he could relate many more, but that he fears to overload his history (p. 72).

Pugān, improved the administration of law in his kingdom, interfered successfully in the affairs of *Arakan*, and caused the Buddhist temple at *Gaya* to be repaired, where an inscription testifies to his piety (see *Phayre, Hist. Bur.*, p. 39). Some explanation of this silence may, perhaps, be found in a fact noted by *Bastian (Gesch. Ind. Chin.*, p. 38), namely, that the personalities of *Anoarahtā* and *Alaungsithu* have become mingled in Burmese tradition (to the profit of the greater hero's reputation).

¹ The difficulty of recognising the arhat in this world is briefly discussed here. Examples of abstract questions in the *Sāsanavamsa* are so rare that I mention this instance. An anecdote relating to arhatship is told of *Mahākassapa*, whose attainment to that state was not recognised by his *saddhivihārika*, the pupil who was his daily attendant.

On the anecdotes follows an account of the RELIGIOUS LITERATURE of Tambadīpa, the beginning of which is traced back to the reign of SAÑ-LAÑ-KROÑ rājā¹ contemporary of Mahānāma of Sihala. The mahātheras of Mramma were already writing books in the time of Buddhaghosa and Buddhadatta, and ūkas were composed by later authors, for the full understanding of the ancient works. In the year 1127, Aggavaṃsa wrote the celebrated grammatical treatise *Saddanīti*² expounding the original meaning of the language used in the three Piṭakas. Siñhalese scholars of that time, we are told, said of this work that they had none in their own country to compare with it, in settling difficult points.

Other works of the twelfth and thirteenth centuries are mentioned, with the names of their authors. Prominence is given to books on grammar, and here the name of Saddhammakitti is marked out for special honour as the author of the EKAKKHARAKOSA.³ Saddhammakitti lived in the troublous times when religion languished in Tambadīpa under the cruel rule of a heretic of the JALUMA family.⁴ The Ekakkharakosa was written to keep alive

B. E. 887.

The story of Pilindavaccha is referred to (see *Suttavibhanga*, xxiii. 1, and *Iddhikathā* of Kathāvatthu, xxi. 4).

The digression leads up to the statement that the theras Sīhala-buddhi, Polloṇka, and Sumedha of Arimaddana were arhats.

¹ THENG-LAY-GYUNG, about 345 A.D. (*Rajaweng* list of Kings of Pagan. Phayre's *Hist. Bur.*, p. 279).

² Forchhammer's *Archæological Report on Pagan*, p. 2.

³ *Ekakkharakosa*, a small vocabulary of words of various significations ending in certain final letters, compiled by a very learned Buddhist priest of Burma named Saddhammakitti. [Subhūti, preface to his edition of *Ekakkharakosa*, edited with *Abhidhānappadīpikā*, Colombo, 1883.]

⁴ A son of the Shân chief and conqueror of Ava, SALUN or Tsalun. Ava was taken by the Shâns about 1523, and Salun placed his son THO-HAN-BWA on the throne. Under

sacred learning, then in mortal danger from the great destruction of books in the land (p. 76).

From Saddhammakitti's time, the beginning of the sixteenth century, the story again goes back to the later Kings of Pagan. Of King JEYYASIṆKHA (1219 A.D.),¹ we only hear that he forsakes the world, broken-hearted at the death of a son, and is succeeded by Kyocvā. The latter's piety and zealous furthering of religion are enthusiastically praised.² Plunged in study he left the affairs of state to his son: he was himself the author of two manuals, *Paramatthabindu* and *Saddabindu*, for the use of his wives, and one of his daughters wrote the *Vibhatyattha*.³ It was even currently said that this king, in a former existence, had been the mighty champion of religion, Anuruddha.

B. E. 581.

him the Buddhist monks suffered a ruthless persecution (see Phayre, *Hist. Bur.*, p. 93, and *British Burma Gazetteer*, vol. i. p. 278).

¹ According to Phayre's authorities Jeyyasiṅkha succeeded his father in 1204, and his reign came to an end in 1227. His son Kyocvā or Kyatswā appears in Phayre's list of Kings (*Hist. Bur.*, p. 281), but there is no further account of him. It was at this period that "danger began to gather round the Pagan monarchy" (Phayre, *Hist. Bur.*, p. 51).

² A Burman Chronicle, quoted by Crawford (Journal, vol. ii., p. 288), says of Kyocvā, "He loved everybody, read and became master of every book, held public disputations, and seven times a day instructed his household. He wrote himself a work called *Parmata Bingdu*, and built a great house for the purpose of holding disputations. He also constructed a monastery at Sagu and a great tank by damming a mountain stream. During this reign there were no wars or commotions of any kind. . . ."

³ *Vibhatyattha* affords examples of the Pali cases. (Subhūti, preface to *Abhidhanappadīpikā*.)

The career of the therā Dīsapamokkha, who attained to profound knowledge in his old age, illustrates these golden days of learning under Kyocvā. The story is followed by a glowing account of the science and zeal of the women of Arimaddana, and anecdotes are told of their skill in grammar and the keenness of their wit¹ (p.78). On this joyous note the history of religion in Arimaddana ends. There is no mention of Kyocvā's next successors. UZANA (1243 A.D.) and NARATHIHAPATÉ (1248). (Phayre, *Hist. Bur.*, p. 281.) Bastian quotes an inscription in Sagain which mentions *Nara-siha-pade*, under whom the temples of Pugān were torn down to fortify the city against the Chinese (*Gesch. Ind. Chin.*, p. 41). Even the building of a gorgeous cetiya does not earn a place for NARATHIHAPATÉ among the kings of the Sāsana-vamśa. The Burmese people remember him as TARUK-PYE-MENG, a nickname that keeps alive only the memory of his unkingly flight from his capital before the Taruk; and in the eyes of the monks the "merit" of the great cetiya may well have been lost to its founder, when the temples of Arimaddana were torn down in a vain attempt to fortify the city against the Mongol invaders.²

The centre of interest now shifts from Tambadīpa to Ketumatī, the capital of Jeyyavaḍḍhana³ and the history suddenly passes over to a later period (1510 A.D.) (p. 80). The founding of Ketumatī by king MAHĀSIRIJEYYASŪRA,⁴

¹ An extract from this part of the Mramma chapter is given by Minaev in Appendix B to Chapter III. of his *Recherches sur le Bouddhisme*.

² Phayre, *Hist. Bur.*, pp. 51, 53, 54; and Col. Burney's translations from *Rājavamśa*. J. A. S. Bengal, vol. iv. p. 400, *et seq.* Bird, *Wanderings*, p. 121.

³ Taungu. (*Ind. Ant.*, vol. xxii. p. 4, &c.)

⁴ MENG KYĪNYO, who assassinated his uncle and succeeded him in 1845. He founded Taungu city. Phayre, *Hist. Bur.*, p. 92, and Mason (abstract from the chronicles of Taungu) in *Burma*, p. 65.

a descendant of the fallen dynasty of Pugân, and the steady growth of his power, as a rival to the Shân usurpers then ruling in Tambadîpa, give a historical importance to his reign, but it is naturally not for this reason that it stands out in the annals of religion. The events chronicled in the Sāsanaṃsa are the arrival, in the year 1530, of the thera Mahāparakkama from Ceylon, and the breaking out of a controversy which he was afterwards called upon to decide. The dispute was about the precept (*sikkhāpada*) relating to intoxicating drinks.¹ The disputing parties differed in their interpretation of passages in the *Kaṅkhāvitaraṇi*,² and other commentaries, dealing with the question: at what stage of its preparation the juice of the coconut palm, &c. [*tāli-nāli-kerādīnaṃ*], should be considered an intoxicating [and therefore unlawful] drink. Mahāparakkama gave judgment and afterwards wrote the book called *Surāvinicchaya* on this same question.

Here another change of period takes us back more than two hundred years to the last days of the hapless KITTITARA,³ the deposed king of Pugân. The scene is again Tambadîpa, but Arimaddana is no longer the citadel of religion. A blank is left between the reign of the pious KYOCVĀ I. and that of the three Shân usurpers, who now (1302 A.D.) hold the last king of Pugân prisoner at Khandhapura.⁴ One episode alone brings Khandhapura into the History of Religion, namely, the siege of the city by a Mongol army, at the instance of the Burmese king's

B. E. 664.

¹ One of the five that are binding on every Buddhist. (Rhys Davids, *Buddhism*, pp. 139, 140.)

² Buddhaghosa's Commentary on the Pātimokkha.

³ KYOSWĀ or KYAUTSWA II. (1279 A.D.). *Hist. Bur.*, pp. 58, 281.

⁴ Myinzaing, a few miles to the south of Ava. (See *Hist. Bur.*, p. 58, and Col. Burney's Translation (*loc. cit.*) for the Rājavaṃsa account of this episode. It agrees in its main features with that given in Sāsanaṃsa.)

son, who sought to restore his father to power. According to the *Sāsanavaṃsa* the Shān brothers, at the time of the siege, sought the advice of a learned therā, as to their best tactics, and received the rather sarcastic answer that such affairs were not the province of the Samāṇa and they had better consult the actors (p. 82). The brothers followed this counsel to the letter, took the song of some actors, in a water-spectacle, as a hint to be acted upon, and killed their captive. The besiegers then withdrew, holding it useless to carry on the war on behalf of a dead man.

According to Burmese chronicles a monastery was built at Khandhapura by the Shān governors,¹ but this is not mentioned in the *Sāsanavaṃsa*, where it is only stated that a number of theras dwelt in the city, but no books were written there.

The youngest of the three Shān brothers, however—SĪHASŪRA²—finds a place in our history as the founder of the capital Vijayapura³ (in 1312) and as a protector of religion. Yet in his reign there were few righteous bhikkhus and the Samānakuttaka heresy revived. Better days followed in the reign of his adopted son UJANA⁴ (1322) who built seven great cetiyas and bestowed gifts of land with them. Religion flourished then in Vijayapura, for many thousands of theras had settled there; nevertheless, a scandal was caused by the quarrels of the bhikkhus appointed to receive from the tillers of the soil the due share of the monastery lands. As a protest against this unseemly discord a sect was formed, whose members

B. E. 674.

B. E. 684.

¹ *Hist. Bur.*, p. 58.

² Thihathu (*Hist. Bur.*, pp. 59, 282). Bastian, *Gesch. Ind. Chin.*, p. 53.

³ Panyā, a few miles to the north of Myinzaing. (*Hist. Bur.*, p. 59.)

⁴ Son of the deposed Kyautswā. (*Hist. Bur.*, pp. 60, 282.) Crawford's *Journal*, Appendix viii.

withdrew from the more social life of the vihāras and lived in the forests.

B. E. 704.

In 1342 UJĀNA abdicated in favour of his half-brother Kyocvā¹ (p. 85). Here a group of short tales enlivens the chronicle. The author seems almost to enjoy writing of a wrestling match or describing the king's swiftest horse, but the religious aim of these anecdotes is not quite clear. Kyocvā does not appear to have been a notable benefactor of religion. In his young days he had not a thought beyond hunting, till he was advised by Sakra, in a dream, to observe Uposatha, as a means of arriving at power and kingship. Later, when on the throne, he was the patron of Samanāakuttakas and even had them in his service. But he was an auspicious prince; he captured the five white elephants promised by Sakra, and his extraordinary luck is (consistently with the general theory of re-birth), counted to him for merit.

B. E. 713.

The reign of his son KITTISIḤASURA² (1351 A.D.) or CATUSETIBHINDA is marked by the writing of some well-known works. Among others is mentioned the *Sadda-sāratthajālīnī*, and a picturesque story is told of the author, Nāgita, or Khaṇṭakakhipa—so nicknamed from the oddly inauspicious opening of his religious life, when he was so unwilling to be taken to study with a bhikkhu that his father, by way of rebuke, threw the obstinate boy into a thorny bush.

B. E. 685.

The second Shān capital, Jeyyapura,³ and its founder SAM-KHA-YĀ-CO-YON⁴ (1323 A.D.) are mentioned only with the remark that no books were written in the city. No

¹ KYOASWA or NGĀ-SĪ-SHENG (1342 A.D.). *Hist. Bur.*, pp. 60, 282.

² Kyoaswā IV. *Hist. Bur.*, pp. 60, 282. Crawford's *Journal*, Appendix viii.

³ Sagain, on the right bank of the Irawaddy.

⁴ ATHENGKAYA (1322), a son of Thihathu, who died in that year. (*Hist. Bur.*, pp. 60, 283.)

record of the last forty years of the Shân dynasty appears in the Sāsanavaṃsa. A few sentences carry the history over the destruction of Vijayapura and Jeyyapura, in 1364, to the opening of a new epoch with the foundation of Ratanapura¹ by SATIVA-RĀJĀ in the same year (p. 87). B. E. 726.

The first episode set down in the religious record of the new capital is the "establishment" of religion by two theras from Ceylon, Sirisaddhammāṃkāra and Sihala-mahāsāmi, who landed at Kusima in 1429, bringing relics from their country (p. 90). B. E. 791.

Byaṇṇa,² King of Pegu, refused to allow them to settle in his dominions, and they proceeded to SIRIKHETTA, where the King of Burma³ gave them a splendid reception. On the arrival of the relics an earthquake took place, which made a deep impression on the people. The Ceylon theras settled in Mramma, and the spread of religion in the country is ascribed to them. Still, the earlier kings of Ratanapura had not neglected works of piety. MA-ŃA-KRI-COK⁴ (1368 A.D.) rebuilt the celebrated Ca-nah-khum Cetiya, and bestowed on his tutor, Khema- B. E. 730.

¹ Ava, at the confluence of the Irawaddy and Myit-ge, founded by THADOMINBYA in 1364. This prince, who was supposed to be of the ancient royal race of Burma, resolutely attacked the Shân power and made himself king. (*Hist. Bur.*, pp. 63, 64; *Ind. Ant.*, vol. xxii. p. 8.) He built pagodas in his new capital, but "he is denounced (says Phayre) in Burmese history as a man of cruel disposition who altogether disregarded religion." He reigned less than four years.

² BINYĀ-RĀN-KĪT (*Hist. Bur.*, pp. 83, 290).

³ MENG-NĀN-SI (1426 A.D.), a Shân, who claimed descent from PAŃCA-SETIBHINDA (*Hist. Bur.*, p. 82).

⁴ MENG-KYI-SWĀ-SOA-KAI, elected successor to THADOMINBYA in 1368. He left so great a reputation as a warrior that he is counted among the five kings of Burma whose conquests brought the most glory and territory to his country (Yule, *Mission to the Court of*

cara, whom he made head of the Order, the royal dignity of the white umbrella.

It is at this period—in the time of ADHIKARĀJĀ¹ (1400 A.D.)—that a *Samgharājā* is first mentioned in this chapter. Adhikarājā's tutor, on whom he bestowed the title, is expressly excluded by our author from the succession of theras; but the same king was fortunate in calling bhikkhus to his aid in temporal affairs. When RĀJĀDHIRĀJĀ,² King of Rāmañña, invaded his country and threatened his capital with a siege, it was a bhikkhu of his council who confidently undertook to parley with the foe, and exhorted Rājādhirājā to such purpose that he returned peaceably to his own country.

B. E. 766.

B. E. 788.

In the following reign (that of MRIH-ÑĀ-ÑĀH, 1426 A.D.),³ the era was changed and a new reckoning established (according to the old Burmese custom) to avert an evil omen. In the Sāsanavaṃsa the king is said to have been counselled by two learned theras to make the change; it is an interesting and (in our text) an unusual mention of theras acting as astrologers (their advice to the king is given on the strength of the *Vedasattha*). There is no hint that these two were wanting in sacred knowledge, though, in another passage, a distinction is severely made between the higher learning and secular science.

Among the theras who lived and wrote at Ratanapura in the fifteenth century, the most celebrated was Ariyavaṃsa (author of *Maṇisāramañjusā*, *Maṇidīpa*, *Gandhābharava* and *Jātakavisodhana*). He is another example of a

Ava, p. 269; Bastian, *Gesch. Ind. Chin.*, p. 55; Phayre, *Hist. Bur.*, pp. 64, 284).

¹ MENG-KHAUNG, son of Meng-Kyi-swa-soa-kai (*Hist. Bur.*, pp. 70, 284).

² RĀJĀDIRIT came to the throne of Pegu 1385 (*Hist. Bur.*, pp. 68, 290). The Rājavaṃsa tells the same story.

³ In Father San Germano's abridgement of the Rājavaṃsa (*Burmese Empire*, chapter viii.), SADDAMMARĀJĀ (1426 A.D.) changed the era because of an evil omen.

bhikkhu with that strong influence over the king, that the monks have known so well how to exercise and their chroniclers to describe. Ariyavamsa, the scholarly and magnanimous teacher, stands out, a dignified figure, in some anecdotes, that occur here, together with an interesting list of the works produced by different writers in this fruitful period. Among the literary theras two poets are mentioned, who are not counted by the authors of the *porāṇapotthakā* in the Succession of theras.¹

A celebrated teacher in the reign of SIRITRIBHAVAN-
ĀDITYANARAPATIVARE² (1501 A.D.) was the Saddham-
makitti, of whom we have already heard. His name is
bound up with memories of the bitter persecution of the
monks that followed the invasion of Burma by the Shāns
early in the sixteenth century.

B. E. 863.

Saddhammakitti withdrew for safety to Ketumatī with
his pupils, one of whom, Tisāsanadhaja, was afterwards
brought to Hamsāvati³ by King ANEKASETIBHINDA,⁴ who
was reigning over Pegu and Burma in 1551 A.D. Aneka-
setibhinda's predecessor, TA-BENG-SHWÈ-HTĪ⁵ (1540 A.D.),

B. E. 912.

¹ For further remarks on the writing and reciting of
poetry by Samanas, Paññasāmi refers to his own book,
Upasathavinicchaya, where he treats of the *sikkhāpada*
relating to singing and dancing.

² SHWE-NAN-SHENG NARAPATI (1501 A.D.) [an error in
my transcript, observed too late, places this king three
years earlier]. In his reign Salun, the Shān chief of
Monyin, "after years of desultory warfare," took Ava
by storm, and the king was killed escaping from the city
(*Hist. Bur.*, pp. 89, 285).

³ Pegu city.

⁴ BURENG NAUNG (called "Branginoco" by the Portu-
guese), 1551, King of United Pegu and Burma (*Hist. Bur.*,
pp. 161, 290).

⁵ Prince of Taungu, at the time of the Shān rule in
Burma. He is reckoned as a descendant of the ancient
royal race. He reigned ten years as "emperor" at Pegu
(*Hist. Bur.*, pp. 93, 291).

is not mentioned, although he appears in the histories as a patriot and even "the recognised champion of the Burmese people." The Shân rule in Burma was broken in his successful campaigns, but his religious foundations were in Pegu, and would therefore be no concern of the Burmese saṃgha.

Very little is said of ANEKASETIBHINDA. It was in Rāmañña that he built cetiyas and vihāras, and the Europeans of his time who wrote of the dazzling splendour of his capital and court and the width of his dominion, speak of him as the "King of Pegu." From the faint trace left by this imposing personality in the Sāsanavamsa, we may suppose that religion did not suffer by the disturbed state of the country. Bureng Naung's activity was felt throughout the whole of Burma in his conquests and administration, and it is recorded of him that he even forced Buddhism on the Shâns and Muslim in the north of his kingdom.

B. E. 961.

Of Bureng Naung's son, ÑO-NA-RA-MAḤ, or SĪHASŪRADHAMMARĀJĀ¹ (1599 A.D.), we only hear that he restored Ava and was building cetiyas and vihāras when he met his death on his return from a victorious expedition to Theinni (or Simni).²

Under his eldest son³ the Order seems to have flourished

¹ NYAUNG-RĀM-MENG (1599 A.D.). *Hist. Bur.*, p. 286. He was a younger son of Anekasetibhinda, and tributary king of Ava.

² In the North Shân States, a little to the west of the Upper Salwen river (see *Hist. Bur.*, pp. 127, 128).

³ MAHĀDHAMMARĀJĀ (1605 A.D.). *Hist. Bur.*, pp. 128, 129, 286. A notable feat of the king is passed over by our history. He successfully attacked Philip de Brito, the Portuguese Governor in Pegu, and avenged the wrongs done to the Order by "the sacrilegious wretch who destroyed Pagodas." This event, however, would touch the Saṃgha of Burma only indirectly, if at all, and its

both materially and intellectually, for a great number of works were written in the vihāras built by the king's bounty.

A few titles of poems and commentaries are given, and mention is made of two bhikkhus from Rāmañña, who were favoured by the king for their ability in temporal affairs (*lokadhammachekatāya*). As their science lay chiefly in the *Vedasatthas*, the ancient chroniclers do not reckon them in the Succession of theras; but the reputation they left, notwithstanding, is one of the signs of an undoubted revival of scholarship at this time, which showed itself, during the following reign, in a keen rivalry between the monks of Pegu and those of Burma.

King UKKAṂSIKA,¹ a famous patron of religion, had established his capital at Haṃsāvati,² but had a jealous regard for the reputation of the Mraṃma scholars. Hearing that they were underrated in Rāmañña, he sent for learned theras from his own country, and caused a disputation to be held, in which, according to our author, the theras of Burma shone by such profound knowledge that even those of Rāmañña were forced to testify to the scholarship of the new-comers.

Ukkamsika returned to his Burmese subjects in Ratana-pura in 1634.³ In 1647 occurred an attempt upon his life and throne, the story of which, as told in the Sāsana-vaṃsa, is different from the Rājavaṃsa version of the same event, and shows the bhikkhus in a rather unusual character; in fact, as good fighters in case of need.

B. E. 1009

affairs are throughout kept rigidly apart from those of the Saṃgha of Pegu.

¹ THADODHAMMARĀJĀ (1629 A.D.), brother of Mahā-dhammarājā. The date given in the Sāsana-vaṃsa is 1634, in which year Ukkamsika left Haṃsāvati and established his capital at Ratanapura. (*Hist. Bur.*, pp. 134, 286.)

² *Hist., Bur.*, p. 134.

³ *Ibid.*, p. 135.

Paññasāmi's account of the affair is, briefly, as follows. In the year 1647, the king's younger brother¹ died. Then the king's son, the Prince of Uccanagara placed himself at the head of a conspiracy to dethrone his father, and forced his way into the palace. The king fled from the city, in disguise, bearing away some of the royal jewels, and accompanied by two of his ministers. They reached the river,² revealed the king's identity to a sāmaṇera, who was about to cross over, and induced him to give them a place in his boat. The sāmaṇera took them to his vihāra, where the royal fugitive threw himself on the protection of the superior. He was not only loyally received, and kept in hiding, but all the bhikkhus of the neighbourhood were called together and organised for a stout defence by one of the theeras, who seems to have had some military experience when a layman. The vihāra was guarded by outposts of bhikkhus armed with staves; and the king's pursuers at last withdrew baffled and overawed. The attempted revolution failed, and the king, when restored to power, showed his gratitude to his defenders by gifts of vihāras (p. 109).

It is interesting to set against this story the summary of the Rājavanṣa account given in Phayre's *History of Burma*.³ "The conduct of Thadodhammarājā seems to have been irreproachable. Nevertheless, his life was endangered from a conspiracy, the leading features of which have been repeated in recent times. The Heir-Apparent having died, his son was discontented that he was not appointed to succeed to that office. He suddenly assembled a band of armed desperate men and forced his way into the palace. The king fled by the west gate, and

¹ The Heir-Apparent (according to Burmese custom) Mengre-Kyoaswā.

² In this passage the Irawaddy is called the *Rajata-vāluka* (river of silver sand) instead of Erāvati, as elsewhere in the text.

³ Pp. 135, 136.

took refuge in a monastery. *He then crossed the river and entered a stockade near Sagaing, which was guarded by soldiers.* The rebel prince having no influence in the country, a large body of men rallied round their sovereign. The prince came out of the city and was killed fighting. The king then returned to his palace, and all the men of rank who had been forced to join the rebels were, with their wives and children, burnt as traitors."

Among Ukkamsika's religious foundations are mentioned the Rājamañicūla Cetiya¹ and three vihāras, in one of which a certain learned therā wrote two grammatical works. The tutor to Ukkamsika's son and successor, SIRINANDADHAMMARĀJĀPAVARĀDHIPATI² (1648), at about this time, wrote a commentary on the celebrated grammatical treatise *Nyāsa*. B. E. 1010.

In the Sāsanavaṃsa we so rarely hear of popular movements and feelings that it is interesting to find a mention of evil omens occurring in 1650, and causing widespread anxiety and terror lest the guardian gods should be leaving the capital.³ Though we have here a clear glimpse of Nāt-worship, the omens had their bearing on the history of the Faith. It was at this time, says the historian, that the armies of the Emperor of China devastated Mramma,⁴ and religion was dimmed as the moon by clouds. B. E. 1012.

¹ The "stupendous temple" known as the Kaung-mhudoa, on the right bank of the river, five miles from Sagaing (Crawford's *Journal*, vol. i. p. 346; Phayre, *Hist. Bur.*, p. 135.)

² Bengtalè (1648 A.D.) *Hist. Bur.*, p. 136.

³ *Devatā* in text—the Pali equivalent for the Burmese *Nāt*. Bishop Bigandet observes of the Nāt-worship of Burma, that it is observed privately or publicly by all, from the king downwards, and, further, that it is formally inculcated by the monks. (*Life or Legend of Gaudama*, French edition, pp. 24, 77); see also Taw Sein Ko, *The Spiritual World of the Burmese*.)

⁴ Burma was troubled from 1651 to 1661 by rumours of

B. E. 1013.

B. E. 1034-5.

Nevertheless in the reigns of MAHĀPAVARADHAMMARĀ-JĀLOKĀDHIPATĪ¹ (1651) and his successor NARAVARA (1672)² we hear of the building of vihāras and the writing of books, and King SIRIPAVARAMAHĀDHAMMARĀJĀ³ (1673) evidently took a real interest in religion for he commanded that the *Paṭṭhānapakaraṇa*⁴ should be preached (for the first time) in Mramma and also in Rāmañña. It was in his reign, we are told, that the custom was first introduced, in Mramma, of decorating the outside boards of MSS. with lacquer and gold in the fashion that obtains to-day. There is a note of bitterness in a general comment of the author here on the last five kings of the ÑO-ÑRA-MĀH dynasty reigning in Ava.⁵ In their indifference to religion they showed equal favour to worthy and unworthy bhikkhus, so that religion languished. Yet, he adds, the succession of theras continued unbroken—as indeed did the succession of heterodox teachers—the

wars with China and later raids of Chinese marauders, who even threatened Ava. (*Hist. Bur.*, pp. 136, 137; Bastian, *Gesch. Ind. Chin.*, p. 62.)

¹ An insurrection had followed on the king's supposed indifference to the sufferings of the people. It was headed by the Prince of Prome, who caused his brother to be drowned and was consecrated as Mahā Pawra Dhamma Rājā (1661). (*Hist. Bur.*, pp. 138, 286.)

² Son of Mahāpavaradhammarājā. He died within a year of his accession. (*Hist. Bur.*, p. 140.)

³ Brother of Naravara. He was not a capable ruler and his reign was marked by a gradual decline of the monarchy in Burma. (*Hist. Bur.*, p. 140.)

⁴ The seventh book of the Abhidhamma.

⁵ That is, from NARAVARA (1672) to MAHĀDHAMMARĀ-JĀDHIPATĪ (1733). (*Hist. Bur.*, p. 286.) It was a disastrous period for Burma, with raids from the North, rebellion from the South, and a breaking-up of the state itself, till Ava was at last burnt to the ground by the Talaings in 1752.

handing down of the so-called *ācariyapaveṇi*. The two opposing elements in the Order were soon to be matched in a long and noteworthy struggle.

With the reign of SIRIMAHĀSĪHASŪRASUDHAMMARĀJĀ¹ (1698 A.D.) begins a new chapter in the history of Burmese Buddhism—the PĀRUPANA-EKAMSIKA controversy. B. E. 1060.

The rise and many phases of the dispute are set forth at length by the author of the *Sāsanavaṃsa*. His account must be followed here, without such omissions as would give a false idea of the proportion this characteristic part bears to the whole, though the story is as tedious as those of all such contentions, where the importance of the issues is comprehensible only to the parties in the dispute. Yet here and there a convincing touch shows us that certain principles were fought for as well as mere matters of monastic propriety, and the *Sāsanavaṃsa* account (by an ardent *Pārupana*), gives us, if in a strong party spirit, an instructive view of a question that kept the Saṃgha in a state of ever-renewed strife for more than a century.

A therā named Guṇābhilaṃkāra had gathered round him a following, who were distinguished by going about in the village with one shoulder uncovered by the upper garment (p. 118). From their distinguishing mark, the one bared shoulder, this party came to be called the *Ekamsika* sect. Meanwhile the followers of four other teachers—Buddhaṅkura, Citta, Suṇanta, and Kalyāṇa—strictly observed the wearing of the upper garment on both shoulders, during the village rounds. These latter, from their habit of going clothed, were called the *Pārupana* sect.²

¹ Son of Siripavaramahādhammarājā. (*Hist. Bur.*, p. 286.)

² Prof. Rh. Davids has been kind enough to give me some interesting details of two sects in Ceylon at the present day (the *Buramāgama* and *Siyamāgama*) which correspond to the *Pārupana* and *Ekamsika* sects. The

On this difference in daily practice the whole controversy turns.

The Ekamsikas asserted that their custom had been taught by the thera Saddhammacārī, who had visited Ceylon (a warrant of orthodoxy). Moreover they bribed a layman of loose morals, who had quitted the Order, to write a book supporting their views. At the same time a further irreligious tendency showed itself in the Saṃgha: a bhikkhu at the head of another group busied himself in drawing away the forest-dwelling monks from their retired life and attracting them to his own vihāra.

B. E. 1074.

The king now intervened, for the first time, and issued a decree, commanding the two sects to keep to their own precincts, observing their own respective customs, and leaving each other in peace. But in the reign of his successor, SETIBHINDA¹ (1712 A.D.), the quarrel revived. Ukkamsamāla, the leader of the Pārupanas, was able to prove that the Pārupana practice was supported by the ancient writers, while the Ekamsikas rejected it on the strength of their own party traditions (*ācariyapaveṇi*). (p. 120.)

The king appointed a tribunal of four theras, before whom the two sects were to set forth their arguments. But the arbiters were monks without learning in the Sacred Texts and Commentaries, merely courtiers aiming to please the king. The question thus remained unsettled. The Ekamsikas could not conquer, by reason of the real weakness of their cause, and the Pārupanas wisely lay low, since the enemy was strong for the time being.

Buramāgama, or Burma sect, wear the upper garment habitually over both shoulders and only bare the left shoulder as a mark of courtesy, in intercourse with others. The Siyamāgama (Siam sect) adopt the slightly more ostentatious fashion of having one shoulder always uncovered.

¹ HSENG-PHYN-SHENG (in *Rājavaṃsa* list, 1714 A.D. *Hist. Bur.*, p. 286), another of the insignificant kings of the declining dynasty. (*Hist. Bur.*, p. 140.)

Now was indeed hardly the time for the king to occupy himself with ecclesiastical questions. From a few abrupt words of the historian we learn that we have arrived at the moment of disaster for the long declining power of Burma. In the year 1751 A.D. the King of Rāmañña¹ gained a victory over Mramma, Ratanapura was sacked, and the king carried away captive to Hamsāvati.² But it does not appear that the political changes made any great difference to the religious world. The rule of one Buddhist king instead of another could by no means be fraught with the same dangers and terrors to the Order as a Shân raid or a Chinese invasion. So, in these troublous times, the head of the Pārupanas (the King's tutor, Ñāṇavara) wrote several books. The strife of the sects was meanwhile kept up by the attacks of Pāsamsa, the head of the Ekamsikas (p. 122). The superior of one of the great royal vihāras had been appointed *Vinaya-dhara*. But the king's weakness for a favourite had blinded him to the monk's unfitness for the responsibility, and as the king himself was only equal to issuing a decree that every bhikkhu in his kingdom should observe what rules of life he pleased, the religious difficulty remained as far from a solution as ever.

B. E. 1113.

Of all that passed in the eventful two years following the sack of Ava we have the merest glimpse. It is in connection with a revival of religion rather than of a people's freedom that we hear how "the king who founded Ratanasikha"³ swept the Talaing armies out of the land, and conquered Rāmañña and ruled over it. The work of ALOMPRĀ⁴ the patriot, who, obscure and almost

¹ BINYA DALA (1746 A.D.). *Hist. Bur.*, p. 145; Bastian, *Gesch. Ind. Chin.*, p. 64. ² *Hist. Bur.*, p. 147.

³ Or Ratanasingha (Shwê bô, or Montshobo) about 60 miles to the north of Ava (*Ind. Ant.*, vol. xxii. p. 28; *Hist. Bur.*, p. 150).

⁴ ALAUNGH-PRĀ (vernacular rendering of the Pali *Bodhisatta*. See *Hist. Bur.*, p. 149, *et seq.*; Yule, *Mission*

single-handed, drew together the fragments of the broken state, and in two years raised Burma to a united nation, is recorded as a religious work—"Religion revived, so that the people of Mramma said, 'Our king is a bodhisat.'"

The king insisted on the observance of Uposatha by all his court, furthered the study of the Sacred Texts and supported the Saṃgha, and now the Pārūpana-Ekaṃsika controversy entered on a new stage. The principal members of the Pārūpana sect set forth their views in a

to the Court of Ava, p. 184). An incident in Alaungh-prā's conquest of Pegu is thus related by Sir A. Phayre: "By the end of October (1756) the whole of Alaungh-prā's army . . . had closed round the devoted city (Pegu). The King of Pegu had no resource left but to appeal to the mercy and the religious sentiment of his enemy—an expedient of which several instances are mentioned in the histories of the wars of Burma. The deeply revered Rahāns, headed by their venerable superior, appeared in the camp of the invader, and in the name of religion besought him to put an end to the war, and to live as elder and younger brother with the King of Pegu. In other words the kingdom was to be held as tributary to the King of Burma. The chief Rahān, in his address, with sincere or artful allusion to the conqueror as a destined Buddha, referred to the satisfaction he would feel in after ages when that high and holy state had been attained in his last birth, and when he could look back with pure delight on a noble act of generosity and mercy which would give relief to millions of human beings" (*Hist. Bur.*, p. 163). The venerable envoy was received with the respect that the kings seem always to have shown to the Order; but a further defence brought down on the Talaings the sack of the city and a slaughter, in which, according to the chronicles of Pegu, even the monks were not spared.

letter to the king. Thereupon the Ekamsikas (of whom Atula,¹ the king's tutor, was the leader), wrote to the king, asserting that the whole question had been settled in the time of his predecessors, and could not be raised again.

The king in reply declared that he was, just then, too much busied with state affairs to attend to religious matters, and shortly afterwards issued a decree that all bhikkhus were to conform to the practice of the royal *ācariya*. The order was generally obeyed, but two Pārupana theras of Sahassorodhagāma held staunchly to their principles, and continued to teach their following as before. Atula sent for these two to come to the capital, and tried to destroy their credit with the people, but his unjust dealing brought down on him a supernatural warning—a storm, in which thunderbolts fell on his own vihāra and the king's palace (p. 125).

A touch of vivid interest brightens here the monotonous story of the long, futile dispute. The thera Munindaghosa observed and taught the Pārupana practice with unswerving steadfastness, in defiance of the royal prohibition and in despite of banishment. At last, with his life in his hand, he came to the capital and faced the formidable Alomprā. Neither begging the latter's mercy nor fearing his wrath he simply laid aside the monastic robe, and came as a layman, lest the grievous guilt of slaying a monk should be upon the king. "I have come hither, laying aside my vows, that this heavy sin might not be

¹ The "royal preceptor" (Atula Sayādô) is mentioned in the Po^o U^o Daung Inscription of 1774. "He was the Thathanabaing or Buddhist Archbishop appointed by Alaungp'ayâ when the latter became king. Atula Sayādô retained his office throughout the reign of five kings, and was removed by Bô-do-p'ayâ for his schismatic doctrines" (Taw Sein Ko, *Po^o U^o Daung Inscription of S'in-byu-yin. Ind. Ant.*, vol. xxii. p. 8).

thine. Now, if thou wilt slay me, slay!" he said. And Alomprā dared not.

B. E. 1122.

Alomprā's last expedition to Siam¹ is mentioned. He died upon the homeward march (or rather the retreat), and was succeeded in 1760 A.D. by his eldest son SIRIPAARAMAHĀDHAMMARĀJĀ² (p. 127).

B. E. 1125.

As the royal tutor (the learned grammarian and philosopher Nāṇa) held the Pārupana views, the orthodox party now hoped to gain recognition. They laid a written memorial before the king, but their chief opponent, Atula, interposed as before, and prevented a fair hearing by a counter-declaration that the question had been already settled. Nothing noteworthy, it would seem, happened during the short reign of Siripavaramahādhhammarājā. Under his successor, SIRIPAVARASUDHAMMA-MAHĀRĀJĀDHIPATI³ (1763 A.D.) a certain heresy arose and spread widely. What the heresy was we are not told, but only that the king forced the heretics to embrace the true religion.⁴

Of HSENG-BYN-SHENG we hear very little, though he was "an enlightened monarch," and "a staunch

¹ 1760 A.D. Phayre, *Hist. Bur.*, p. 168.

² NAUNG-DOA-GYI, *Hist. Bur.*, pp. 184, 287.

³ HSENG-BYN-SHENG, the second son of Alaungh-prā. (*Hist. Bur.*, pp. 186, 287.) [Erroneously dated at B.E. 1205 (1843 A.D.) in the Text.]

⁴ A certain movement in the Burmese community is noticed by Spence Hardy in *Eastern Monachism* (1850) which may perhaps have been a revival of the "heresy" suppressed by HSENG-BYN-SHENG in the middle of the eighteenth century. "About fifty years ago a class of metaphysicians arose in Ava called Paramats, who respect only the Abhidhamma and reject the other books that the Buddhists consider as sacred, saying that they are only a compilation of fables. The founder of the sect, Kosan, with about fifty of his followers, was put to death by order of the king" (*op. cit.*, p. 331).

Buddhist.”¹ The religious act commemorated in the Inscription at Prome,² namely, the crowning of the great pagoda at Rangoon—is not mentioned in the Sāsana-vamsa. It is said of this king, however, that the Ekamsika heresy had no success under his rule.

When his son MAHĀDHAMMARĀJĀDHIRĀJĀ³ (1776) B. E. 1138. mounted the throne, the Ekamsikas again approached the new king. SING-GU-SĀ, who was under the influence of the orthodox therā Nandanāla, summoned both parties to hold an open disputation before him. The result was a crushing defeat for the Ekamsikas; whereupon the king commanded that all bhikkhus should instruct their sāmaṇeras in the orthodox practice. How far this decree succeeded we are not told; but the next king BODOAH PRĀ + (1781) was by no means content to let the religious B. E. 1143. question rest. He held that, as the disputation had been held in the palace, the one party had been intimidated or

At least one connecting link may be pointed out here between this later school and the sect denounced by Paññasāmi—the Sāsana-vamsa mentions that Guṇābhi-lamkāra, the first leader of the Ekamsikas, “taught his pupils the *Abhidhamma*.” Heresies of doctrine and practice were no doubt intermingled, all along, though we hear little of the former in our history. It is possible that Christianity, first introduced into Upper Burma in the 18th century, may be meant (see Bird’s *Wanderings in Burma*, p. 88).

¹ Jas. Gray, *Dynasty of Alaung-Prā*, p. 24. This author mentions that Hsen-byn-Sheng warmly encouraged the study of Sanskrit literature, and sent to Benares for Brahman scholars to come and live at his capital.

² The Po° U° Daung Inscription, *Ind. Ant.*, vol. xxii. p. 1.

³ Sing-gu-sā, who succeeded at the age of nineteen. For his short and futile reign and miserable death, see *Hist. Bur.*, pp. 207, 208, 209.

⁴ Fifth son of Alomprā. *Hist. Bur.*, pp. 208, 209, 287.

overawed, and had therefore suffered defeat. His plan was to send commissioners to the different monasteries that the theas might set forth their views to these latter, unhampered by any fears. The Captain of the Bodyguard was made head of the Commission of Inquiry. The Ekamsikas (perhaps upon a royal hint) ¹ acknowledged to the king's commissioners that their practice was not supported by the scriptures, but only by tradition. The king, judging the question to be closed by this avowal, issued a decree commanding the observance of the rules laid down for sāmāneras by orthodox teachers.²

The founding of the new capital Amarapura in 1782³ is mentioned with the conventional prophecy supposed to have been uttered by the Buddha upon the site, in his lifetime. While Bodoah Prā went about to expiate the bloodshed of the opening of his reign, and to build the "Immortal City" by the unpaid and unwilling labour of his subjects,⁴ he was careful to assure himself a religious reputation in other ways. A list of vihāras (which, the author assures us, does not contain all, lest his book should be inordinately long) shows the splendid bounty of the king, the royal family, and the nobility of this time.⁵

¹ The king's own tutor was of the orthodox school; and from our knowledge of Bodoah Prā's usual methods, we can hardly suppose that there was less intimidation in the "Inquiry" than in the open debate.

² *Parimaṇḍālasuppaticchanasikkhāpadāni* enjoin the entire covering of the person while walking abroad.

³ *Hist. Bur.*, p. 211. Yule's *Mission*, p. 130 *et seq.*

⁴ *Hist. Bur.*, pp. 210, 211. Father San Germano, *Burmese Empire* (ed. Jardine), p. 68.

⁵ The light thrown on Bodoah Prā's personality and acts by less partial writers, brings out a curious contrast between his religious zeal and his atrocious inhumanity and cruelty as a ruler. Father San Germano speaks with detestation of this king as a monster of wickedness, but notes that, in his time, it was a capital offence to drink

A step was made during this reign in the further organisation of the Saṃgha, at the head of which were four Saṃgharājās, under the Supreme Head of the Order. Four more were now added to the number. The king's Guru, Nānābhisāsanadhaja, was made Supreme Head. He is said to have been very active in religious reforms, moving from vihāra to vihāra, teaching, practising ascetism, and writing books.

Two years after the founding of Amarapura, the Pārupana-Ekaṃsika dispute had been revived by the restless Atula, who sent a letter to the king maintaining that he had scriptural authority, in a text called *Cūlagantḥipada*, for the practice of baring one shoulder and wearing a girdle round the body (p. 136). The king thereupon called together an assembly of Māhatheras to meet the champion of the Ekaṃsikas, and come finally at the truth.

This debate, in which Atula was put to utter shame and met with "threefold defeat," is described with great zest. The historian illustrates each "defeat" with a picturesque tale, to bring home to the reader the miserable confusion of the heretic and the triumph of his opponents. The triumph, this time, was final and complete for the orthodox party.

With the dramatic scene in the Council Hall ends the long-drawn-out story of the controversy. A royal command established the Pārupana practices for the whole of the kingdom, and, according to the author, they obtain everywhere to the present day (p. 142).¹

wine, smoke opium, or kill any large animal. (*Burmese Empire*, ed. Jardine, p. 85.) Father San Germano's description is borne out by the royal history itself. (Phayre, *Hist. Bur.*, p. 230.)

¹ He adds that his account is only a summary, for if the whole controversy were related, with all the disputes and arguments on both sides, the Sāsanaṃsa would be too tedious.

B. E. 1162.

An important religious event at the opening of the present century was the rise of the so-called "AMARA-PURA" school of Ceylon,¹ which, as Paññasāmi is careful to point out, owed its origin to the Burmese Saṅgharājā Nānābhivamsa. He had bestowed ordination in the year 1800 to a Siñhalese deputation, headed by the thera Ambagahapati,² whose visit to Amarapura proved a strong feeling, existing in a part of the Ceylon community, that the unbroken succession of theras could only be secured by consecration in Mramma (p. 142).

Bodoah Prā's later years are passed over in silence.³ In

¹ Spence Hardy gives the chief tenets of the Amarapura School, whose aim was to restore the ancient purity of Buddhism. Among the principal points are, that this sect (1) allows ordination to all castes; (2) the members go about with both shoulders covered and eyebrows unshorn. (*Eastern Monachism*, pp. 328, 329.)

² The following account of this incident is given by Yule: "In the teeth of fundamental principles the privilege of admission to the Order was, in Ceylon, long confined to the highest caste. . . . In the end of the last century a bold candidate of low caste, with several like-minded companions, visited Amarapura in search of ordination. They were well received by the king and priests, were admitted to the Order, and, on their return to Ceylon in 1802, accompanied by several Burman priests, brought a missive from the Thathana Bain or Patriarch at Amarapura, to the corresponding dignitary at Kandy. Their community is known in Ceylon as the Amarapura Society, and they denounce the heterodox practices of the established body there." (*Mission to the Court of Ava*, p. 241.)

³ It would be difficult for our historian to speak either of the king's pretensions to Buddhahood, which the Order refused to recognise, or the gigantic pagoda, begun by his command, which his deeply discontented subjects would

1819 his grandson SIRITRIBHAVANĀDITYAPAVARAMAṆḌITA¹ B. E. 1181. succeeded him. Three of this ruler's religious discussions with his ministers are recorded, two of which were of very practical interest, dealing with the ancient grants of land, &c.,² to the Saṃgha. The Ministers laid down the principle (based on the Vinaya and Aṭṭhakathā) that the Order could continue to claim all rights bestowed by donors in time past (such as a share of produce of the land granted, provision for the repairing of cetiyas, &c.) (p. 145.)

On another occasion Hpagyidōa asked in whose reign gifts of land, with cetiyas and vihāras, had first been bestowed on the Order. In this case, too, the minister consulted (who went back as far as the time of the Bhagavat Sujāta for a precedent) was able to answer to the king's satisfaction.

Hpagyidōa's later years, darkened by listless brooding over defeat³ and narrowed territory, were not marked

not finish (see Father San Germano's account in *Burmese Empire*; Yule, *Mission to the Court of Ava*, p. 169; Phayre, *Hist. Bur.*, p. 219).

¹ Hpagyidōa (1819). *Hist. Bur.*, p. 287. "He commenced his reign well. He remitted some taxes for three years, and in a speech to his courtiers promised to rule justly and to follow the precepts of religion" (*Hist. Bur.*, p. 252).

² Bp. Bigandet says that according to inscriptions found at Pugān it is evident the monasteries and temples were endowed, in the palmy days of that city, with rice-fields, fruit-trees, cattle, &c.; but that no vestige of such acts of bestowal, dating within the last three or four centuries, has been found (see *Life or Legend of Gaudama*, p. 169).

³ In the first Anglo-Burmese War (1824) he sank into inactivity and melancholy, and was at length dethroned by his brother, the Prince of Tharāwadi (*Hist. Bur.*, p. 260), who, himself, afterwards went mad.

B. E. 1199.

by any special benefits to the Saṃgha. In 1837 the reign of his younger brother SIRIPAVARĀDITYALOKĀDHIPATI began:¹ the only events recorded are the appointment, death, and funeral of the Saṃgharājā, the appointment of his successor (who wrote a commentary on the *Saddhammapajotikā*), and the arrival of another deputy from Ceylon (p. 147).

B. E. 1208.

The accession of SIRIPAVARĀDITYAVIJAYĀNANTA² (1846 A.D.) seems to have fallen at the beginning of a period fruitful in religious literature. A great number of books were written; those mentioned by Paññasāmi are chiefly *Atthayojanas* in Burmese, on the Suttapiṭaka and commentaries. It is certain that the scholars of the Burmese community were deeply in earnest in their endeavour to make the ancient scriptures, the treasury of the purer, earlier Buddhism, accessible to the lesser learned, to whom *ṭikās* written in Pali would have taught nothing. The author of the *Sāsanavaṃsa* (whose name now appears, for the first time, as a pupil of the Saṃgharājā) praises with exaggerated, enthusiastic loyalty the king who next ascended the throne (p. 148), MENG-DUN-MENG³ (1852), as the source of the religious revival of those days; but it is clear that the monks had already done their part of the work in writing and teaching before the righteous king was at the head of affairs. An immediate consequence, however, of the king's earnestness was that religion was zealously practised, in appearance at least, by the royal family, the court, and the people as a whole.

B. E. 1214.

¹ Tharāwadi Meng (1837 A.D.), *Hist. Bur.*, p. 287; Yule's *Mission*, pp. 131, 226.

² PUGĀN-MENG (son of Tharāwadi) (1846 A.D.), of whom Sir Henry Yule says: "He had all the worst parts of his father's character without the plea of insanity in excuse."

³ Brother of PUGĀN-MENG, whom he deposed (*Hist. Bur.*, p. 287).

The historian rises literally into a song of praise ¹ as he dwells on the virtues of the *dharmarājā* and the new enthusiasm for religion, in monks and laity alike. But already, a year after the festival of the founding of Ratana-puṇṇa ²—Meng-dun-Meng's new capital—the general fervour seems to have cooled. Meng-dun-Meng learned with grief that signs of growing laxity were appearing in the Order. It was the old story—a departure from the primitive strictness of the precepts that the Master had laid down, to rule the bhikkhu's life. Some used gold and silver, others chewed betel-nut at unseasonable hours, drank forbidden beverages, and went into the villages, wearing shoes and carrying umbrellas. The king was anxious to impose a vow (*pativāṇā*) of abstinence from these indulgences, but, doubting if such a measure would be lawful, he consulted the Saṃgharājā. The Primate summoned a council of Mahātheras, and charged the king's minister to question them on their views (p. 155). Opinion was divided. The Saṃgharājā and some others held that the king would be justified (by his earnest desire for reform) in imposing the vow; but others were against it. Finally the Saṃgharājā called on his pupil Paññasāmi to set forth the views of the Head of the Order. The younger therā then delivered a discourse; taking as his

¹ He quotes here several verses from a poem of his own composition, the *Nagarājuppatti*. The poem shows that its author understands the courtly art of praising kings. It must be said that MENG-DUN-MENG won a tribute of high practice from many European writers, who judged him from a severer standpoint than his *ācariya*. It is generally agreed that he was an enlightened, just ruler, earnestly striving after the good of his people, and perhaps more true to the noble ideals of the religion he "supported" than any of his predecessors.

² Mandalay, founded 1857.

text passages of the *Vinaya*, *Pātimokkha*, *Parivāra*, and *Suttavibhaṅga*, and referring to Buddhaghosa's commentary, he argued that imposing a vow, in all sincerity, to restrain the monks from sin, would be a blameless act. He pointed out in how many religious acts the *patinñā* enters. Newly ordained bhikkhus, at the time of the *Upasampada* ordination, pronounce a solemn vow, on the exhortation of the upajjhāyas. In the same way novices (*sāmaṇerā*) at the moment of renouncing the world (*pabbajjā*) take a vow to observe the Precepts; bhikkhus, when acknowledging a fault committed, continually take a vow of amendment; novices, when entering upon their training under an upajjhāya, take a vow; and the vow the king wished to impose did not differ from these, solemnly sanctioned by scripture and by precedent.

The assembly was convinced, the king acted on its judgment, and the laxer members of the Order returned, under compulsion, to a stricter way of life (p. 158).

We now come to the last controversy, perhaps recorded because it points to the influence of the Burmese Saṅgha in Ceylon (p. 159). An ancient *Sīmā* in the island was the subject of dispute. One party in the Siṅhalese Saṅgha maintained that consecration performed within this boundary was not valid, as the *Sīmā* was no longer fit in every respect for the ceremony.¹ Another party

¹ The fault of the *Sīmā* in question was *Samkāradosa*, i.e., confusion (of boundaries), because a causeway had been built connecting it with others (cf. the discussion on the validity of *Sīmās* for ordination in the Kalyāṇi Inscriptions where the phrase occurs: "Apare tu therā : dvinnam baddhasīmānaṃ yeva rukkhasākhādisambandhen' aññamaññasamkāro hoti" [Text of Kal. Ins. by Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 155; *Translation*, vol. xxii. pp. 15, 29, *et seq.*] The complete purification of the space for ceremonies is a vital point, hence the importance of well-defined boundaries.

held that the *Sīmā* fulfilled all requirements, and the matter was brought for judgment to the Saṃgharājā at Mandalay, by deputations (with a short interval of time) from both sides.

They were hospitably received, vihāras were built for them, and the Saṃgharājā gave judgment, after consulting various books. The members of both deputations received presents from the king, and those who had been proved in the wrong were safeguarded (against a break in the succession of theras) by reordination.

A few ecclesiastical details of slight interest, that need not be brought into this review, bring the record up to the year 1860, when the History of Religion in Aparanta closes.

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CONCLUSION.

THE History of Religion in Mramma is, as we have seen, nothing more than the history of the Buddhist Order in SUNĀPARANTA and TAMBADĪPA. The record takes us beyond these limits in two periods only, that is when Taungu, under a king of Burmese descent, represented the older state (Aparanta being at that time under Shân rule), and later, when the kings of Burma, as "Emperors of Pegu," held their Court at Hamsāvati. But the record of the two Irawaddy provinces cannot be called a "local" chronicle, for the history of the Burmese as a nation centres in a group of cities on the upper river—PUGĀN, SAGAIN, AVA, PANYĀ, AMARAPURA, MANDALAY—each, in its turn, the seat of kings. In the monasteries and cetiyas of the capital has been reflected, more or less faithfully, the welfare of the country. Of necessity they prospered or suffered, in some degree, according as Burma triumphed over neighbouring states or suffered invasion, raid, and plunder from China, the Shân tribes, and Pegu.

Such glimpses of the times as occur in the Sāsana-vamsa, and the dates, which serve as a guide through a crowd of anecdotes and digressions, agree, on the whole, with the secular history of Burma; but there are some significant omissions. The invasion of the Mongol armies of KUBLAI KHAN and the taking of the capital in 1284 A.D. are passed over in absolute silence; and this is only one example among many that might be brought forward. Some kings are altogether ignored, and those whose "merit" assures them a place in the religious chronicle are often shadowy figures, or are painted in

colours that give the lie to history. In the Sāsanavaṃsa we hear of the pious zeal of KYOCVĀ and the bounty of BODOAH PRĀ. Yet we cannot do more than guess at the real greatness of ALOṃPRĀ, and we hear nothing of the tyranny and crimes of his successors—the hideous cruelty of one, the downright insanity of another. Nowhere does a single hint occur of the appearance of the Portuguese in Burma, or the later advance of the English into the heart of the old kingdom. Yet we know, from passages in the Sāsanavaṃsa itself—not to speak of European testimony—that monks have been, for centuries, advisers of the sovereign, peacemakers and negotiators in affairs of state. Mere ignorance and pious seclusion from the world are no explanation of the omissions in the Sāsanavaṃsa. The historian knows the relations—often shameful and grim enough—of the kings to their kinsfolk, subjects, and neighbours, but it does not come within his plan to set them down.

It is in this very one-sidedness of the record that lies no small part of its interest. While isolating the religion of the rulers from their political and private lives, it brings before us a picture of the relations of State and Saṃgha in Burma for eight centuries, from the time of ANURUDDHA, with his constant adviser, *Arahanta*, to the time of MENG-DUN-MENG, with his council of Mahātheras.

Those relations may be briefly summed up as a mutual dependence. The Order, though enriched by the gifts of pious laymen, yet depends, in the last resort, upon the king. Under such despotic rule no man's property or labour is his own; the means of supporting the Saṃgha may be withdrawn from any subject who is under the royal displeasure. The peaceful, easy life dear to the Burmese bhikkhu, the necessary calm for study or the writing of books, the land or water to be set apart for ecclesiastical ceremonies (a fitting place for which is of the highest importance), all these are only secured by the king's favour and protection. If this be borne in mind,

the general loyalty of the Saṃgha to the head of the State is easy to understand. On the other side, the king's despotism is held in check and his religious feelings (if they exist at all) sharpened by expediency, or their place (if they are non-existent) supplied by the strongest motives of self-interest. At the lowest, the royal gifts of vihāras and the building of cetiyas are either the price paid down for desired prosperity and victory, or the atonement for bloodshed and plunder; and the despot dares not risk the terrors, the degradation, that later births, in coming time, may hold in store for him, if he injures or neglects the Saṃgha.

It would be a totally false view, however, to see in this mutual dependence only mutual bargaining. It cannot be doubted that many of the kings have been swayed by a real reverence for the sublime ideal of the Religion, and a real awe before the silent, impalpable power facing their own. And—for the monks—the Sāsanaṃsa bears witness again and again to the noble indifference of members of the Order to kingly favour or disfavour. More than one strong protest is recorded, even against the building of a cetiya, by forced labour, and gifts to the Order, wrung from the misery of the people, have been steadfastly refused.

As a general rule, the king seems to have had a great and recognised authority in ecclesiastical affairs. The record (within historical times) begins with ANURUDDHA's vigorous reforms. In later centuries we find the sovereign commanding teachers hither and thither, at his pleasure, and even enforcing the study of this or that branch of sacred learning. Though the development of the hierarchy in Burma to its modern form¹ is not distinctly traced in the Sāsanaṃsa the nature of the Saṃgharājā's office is very clear. He is no elected Head of the Order, but appointed by the king, whose favourite, and tutor he usually is, and on whose death or deposition

¹ Bishop Bigandet, *Life or Legend* (French edition), pp. 477-480.

he will, most often, be replaced by the *ācariya* of the successor. Finally, it appears, from the accounts of controversies such as the great PĀRUPANA-EKAMSIKA dispute, that the sovereign's power to settle a religious question by royal decree is fully recognised by the Saṅgha; while, to keep the balance of mutual dependence, we see the king himself usually under his *ācariya*'s influence, so far as to ensure his favouring the orthodox or unorthodox school, according to the views of the Saṅgharājā.

The controversies of which we read in the Sāsanavaṃsa have their interest from another point of view. They illustrate not only the influence of the king in the affairs of the Order, but the whole character of the Buddhism of Burma.

It was said by Bishop Bigandet, many years ago (and by many writers since his day), that the Buddhism of Burma has kept the primitive character lost in other countries (as Nepāl); and this is well borne out by the religious annals of Mramma. Here we find, at least, a consistent striving carried on, century after century, to uphold the precepts and to keep before the bhikkhus of later times the earliest ideal.

That controversies have raged only too often over the veriest trifles, is the first and irresistible impression that the reading of these records brings with it. But strictness in details is, in itself, no departure from the spirit of the ancient and pure Buddhism. The "Discipline" of the Order embodies countless rules on the smaller decencies of life, which are ascribed to the watchful wisdom of the Master himself. Here, of course, the individual point of view of the author has to be taken into account, besides his monastic standing. Heresy, for Paññāsāmi, means, before all, a falling away from the ancient Discipline; the controversies *he* records as noteworthy turn, for the most part, not on philosophical subtleties but on daily life,—on the precepts of the VINAYA rather than on the questionings of the KATHĀVATTHU.

The individual bias is clear, too, in the interesting, if short, notices of the literary history of Burma, contained in the *Sāsanavaṃsa*. The author's great delight, as a scholar, is in grammar. His anecdotes of theras celebrated in this branch of learning, or of keen-witted women disputing with monks on Pali accidentence, sound a note of real enthusiasm. It is a pious enthusiasm too; according to the orthodox, scriptural warrant is everything, in the settlement of religious difficulties. From the word of the ancient texts, expanded in the *ATTHAKATHĀ* and further explained by *ṭīkas* and *atthayojanas* there is no appeal. So the actual "word" becomes the rock on which right-believing and right-living rest, and generation after generation of teachers devotes itself passionately to the study of the Pali grammar. The "science of words" is held to be vital to the cause of Truth, and the writing of grammatical treatises rises to the height of a religious duty.

The *Sāsanavaṃsa* can be fairly judged only by bearing in mind the express and declared purpose with which the book was written. The author's first aim is to trace the *Theraparamparā*,—the spiritual pedigree of orthodox Buddhist teachers from the Master's own disciples downwards. Like the tie of blood between father and son is the relationship between each teacher and the pupil who is his direct successor. The succession depends on (1) Personal relation with the teacher as his pupil (*sissa*) and companion (*saddhivihārika*); (2) valid ordination; (3) strict orthodoxy—another name for the doctrine professed by the Vibhajyavādins, who already claimed, in Aśoka's day, to uphold the true teaching of the Master against encroaching heresies; (4) holiness of life, or "modesty" (to translate literally the characteristic phrase of the Buddhists). The *alajjibhikkhu* is no more to be reckoned in the *Theraparamparā* than is the *adhammavādī*.

Already, in the opening chapter of the *Sāsanavaṃsa*, the first two centuries of Buddhism are no sooner passed

in review than the author turns back to follow the succession of theras from Upāli, the Master's own *saddhivihārika* to Mahā-Moggaliputtatissa, from whom down to the present time the line of orthodox teachers, each inheriting his master's authority, is held to have been uninterrupted. And throughout the book we see an underlying purpose, even in the anecdotes, haphazard and irrelevant as some of them at first appear to be. That purpose is to separate the orthodox from the unorthodox (or even doubtful) theras, and to prove their claim to descent, in unbroken line, from the great teachers of the past. But, in fulfilling this purpose for Buddhist readers, the History of Religion brings the Saṃgha before us as no priestly caste nor even a community bound by necessarily life-long vows, but a brotherhood in touch with every class in the nation, sharing its activities, its feelings, many of its weaknesses.

It is not too much to say that the highest interest of the Sāsanavaṃsa lies rather in its reflection of the spirit than its history of the career of Buddhism in Burma. We value what the writer unconsciously reveals, rather than his dates, which are sometimes doubtful, or events, which are often fantastically wide of the truth. Even the orthodox prejudices woven into the work, and certainly the national traditions and local details with which it is coloured lend it a worth of its own. Its very narrowness brings us, by a direct way, the closer to this strange and great religion, so typical in itself of the Indian genius, yet planted in the midst of non-Indian races and secure—with roots deep in a past of many centuries; secure, in spite of ineradicable folk-superstitions and even reconciled with them.

We see in the religious History of Mramma a striking departure from the Master's conception of the true *Samana*, the monk-philosopher, with his intense spirituality, his rapt calm, his abandonment of joy and sorrow, his love for all beings, and his detachment from all. Yet

we find, too, a certain abiding fidelity to the Discipline and an earnest teaching of the Law of Gotama. We see the Order growing and changing to a hierarchy, relaxing its strictness of renunciation, so that its higher members become councillors of State or dignitaries of a Church supported and enriched by royal bounty; but we must recognise, besides, in all its ranks, a social force, an upholder of humanity and justice against barbaric tyranny, a grave, strenuous influence in the midst of a careless people, teaching the love of learning and compelling the obeisance of kings. We see the land loyal to the Conqueror it has never wholly understood, and none the less loyal, though the old gods still people every tree and stream and watch over every village. The chronicler's intimate knowledge, with all its limitations, comes to the aid of the more critical historian; the Burmese monk, busied in his quiet *kyaung*, lends help that cannot be foregone, if the history written from the outside point of view is to be no less just in its judgments than true as a record of facts.

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SĀSANA-VAMSA.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhamsumāli dipaduttamo tamo
Hantvāna bodhesi 'dha paṃkajaṃ pajam
Maggaggaselamhi suvutṭhito tṭhito
So maṃ ciram pātu sukham sadā sadā.

Sihaḷadīpato yeva āgatehi disantaram
Bhikkhūhi yācito kassam Sāsanavamsappadīpikam

Kāmañ ca porāṇehi yā Sāsanavamsappadīpikā
Vitthāravācanā maggā viracitā¹ vinicchayā

Sā pana Mramma-bhāsāya katattā yeva etesaṃ
Dīpantarānivāsīnaṃ va hāti sutṭhunāttam² (?)

Tasmā hi mūlabhāsāya karissāmi ahaṃ have.
Saṃsanditvāna³ gandhehi tam sallakkhentu sādhave ti.

Tatrāyam mātikā.

Navatṭhānāgatasāsanavamsakathāmaggo.
Sihaḷadīpikavāsāsanavamsakathāmaggo.
Suvannabhūmisāsanavamsakathāmaggo.
Yonakarattṭhasāsanavamsakathāmaggo.

¹ A. ciracitā.
sutṭhunāttam.

² so all MSS. except B. which has hoti
³ Sd. saṃsandhi°.

tilokaggamahādhammarājattam patvā pañcacattāḷisavassā-
ni tesu tesu tñānesu tesam tesam sattānam mahākaruṇā-
samāpattijālam patthāretvā desanāñānam vijambhetvā
dhammam desetvā sāsanam patitthāpesi. Patitthāpetvā ca
pana asitīvassāyukakāle vijjotayitvā nibbāyanapadipajālam
viya anupādisesanibbānadhātuyā parinibbāyi. Maccu-
dhammassa ca nāma tīsu lokesu atimamāyitabbo esa ati-
garukātabbo esa atibhāyitabbo eso ti vijānanasabhāvo
natthi. Bhagavantam yeva tāva tilokaggapuggalam ādāya
gacchati. Kimāṅgam¹ pana amhe ye vā te vā. Aho
vata acchariyo saṅkhāradhammo² ti.

Honti c'ettha:

Maccudhammo ca nām 'esa nillajjo ca anottappi
Tilokaggam va ādāya gacchi³ pag eva aññesu⁴.
Yathā goghātako coro māretum yeva ārabhi
Gonam laddhāna lokamhi payojanam va etthakam
Tath 'eva maccurājā ca nindāgunam⁵ guṇam idha
Na vijānāti eso hi māretum yeva ārabhi ti.

Sattāhaparinibbute ca bhagavati āyasmā Mahākassapo
tiyaḍḍhasatādhikehi saḥassamattehi bhikkhūhi saddhim
Pāvato Kusinārāyam āgacchanto antarāmagge bhagavā
sammāsambuddho parinibbuto ti sutvā avitasoke bhikkhū
rodante disvā vuḍḍhapabbajito Subhaddo nāma bhikkhu
evam vadati: Mā āvuso paridevittha, natth' ettha soci-
tabbo nāma koci, pubbe mayam bhavāma samaṇena Go-
tamaṇa upaddutā, idaṃ karotha idaṃ tumhākam kappati
mā idaṃ karittha na idaṃ tumhākam kappati ti seyyathā
pi ipasāmikena dāso ti, idāni pana mayam yaṃ yaṃ
icchāma taṃ taṃ sakkā kātum yaṃ yaṃ pana na icchāma
taṃ taṃ sakkā akātum ti. Taṃ sutvā: idisaṃ pana verī-
puggalam⁶ paṭicca sammāsambuddhassa bhagavato sāsa-
nam khippam antaradhāyeyya⁷, idāni suvaṇṇakkhandha-

¹ Min: kimaṅga.

² B. saṃsāra°

³ B. gaccham.

⁴ D. aññesu. ⁵ A. tindaṅgam or ninda°. B. *has* bhinda°
corrected to hinda°

⁶ B. verī°

⁷ B. antaradhāreyyam.

sadiso sarīro samvijjamāno¹ yeva dukkhena nipphādite sā-
sane mahābhayaṃ uppajji, idiso puggalo aññaṃ idisaṃ
puggalaṃ sahāyaṃ labhivā vuddhim āpajjanto sāsanam
hāpetuṃ sakkuṇeyya maññe ti cittakhedam² patvā
dhammasamvegaṃ labhivā imaṃ bhikkhum idh' eva seta-
vatthaṃ nivāsāpetvā sarīre bhasmena³ vikiritvā bahiddhā
karissāmi ti cintesi.

Tadā āyasmato Mahākassapatherassa etad ahoṣi: Idāni
samaṇassa Gotamassa sarīraṃ samvijjamānaṃ yeva parisā⁴
vivādaṃ karonti ti manussā upavadissanti ti⁵. Tato pacchā
imaṃ vitakkaṃ vūpasamētvā khamitvā: sammāsambuddho
bhagavā parinibbāyaṃāno pi, tena pana desito dhammo
samvijjati, tena desitassa dhammassa thiraṃ⁶ patiṭṭhāpa-
natthāya saṃgāyiyamānaṃ idisehi puggalehi sāsanam na
antaradhāyissati, ciraṃ ṭhassati yevā ti manasikarivā bha-
gavato dinnapamsukūlacivarādivasena dhammānuggahaṃ
anussarivā bhagavato parinibbānato tatiye māse āsāhi-
māsassa punnamito pañcame divase Rājagahe Sattapañni-
guhāyaṃ Ajātasattun nāma rājānaṃ nissāya pañcahi ara-
hantasatehi saddhim sattamāsehi paṭhamam saṃgāyanaṃ
akāsi.

Tadā aṭṭhacattāṣṭhikasatakaliyugaṃ anavasesato
apanētvā kaliyugena sāsanam samaṃ katvā ṭhapesi. Yadā
pana Ajātasatturañño rajjaṃ patvā aṭṭha vassāni honti
tadā Marammaratṭhe Takom-sante⁷ pure Jambudī-
padhajaṣṣa nāma rañño rajjaṃ patvā atirekapañcavassāni
ahesun ti.

Imissaṃ ca paṭhamasaṅgītiyaṃ āyasmā Mahākassapo
āyasmā Upāli āyasmā Ānando āyasmā Anuruddho cā ti
evamādayo pañcasatapaṃānā mahātherā paṭhamam saṃ-
gāyivā sāsanam anuggahesum.

Evam Subhaddassa vuddhapabbajitassa dutṭhavacanaṃ
sāsanassa anuggahe⁸ kāraṇam nāma ahoṣi. Subhaddo ca

¹ B. savijjamāno. ² S. D. cittukkhedham.

³ B. bhasnena. ⁴ B. purisā. ⁵ Sg. upavadissanti.

⁶ B. tīraṃ. ⁷ Min: Ta-ko-ñāḥ-satve. D. Ta ko ñāḥ

sañāḥ satve. Sg. Takonāḥsantau.

⁸ B. and Min. sāsane anuggahassa.

nāma budḍhapabbajito Ātumanagaravāsi hoti kappakakuliko. So yadā bhagavā Ātumaṃ nagaraṃ gacchati tadā attano putte dve sāmaṇere kappakakammaṃ kārāpetvā laddhehi taṇḍulatelādīhi vatthūhi yāgum pacitvā sasamghassa budḍhassa adāsi. Bhagavā pana tāni apaṭiggahetvā kāraṇaṃ pucchitvā vīgarahitvā akappiyasmā dānadukkaṭṭāpattin kappakapubbassa bhikkhussa khuradhāraṇadukkaṭṭāpattin ca paññāpesi. Taṃ kāraṇaṃ paṭicca veraṃ bandhitvā sāsanaṃ viddhamsitukāmatāya tattaka-ayogulaṃ gilitvā uggiranto viya īdisaṃ duṭṭhavacanam vadi ti.

Ajātasatturājā ca: tumhākaṃ bhante dhammacakkaṃ hotu, mama ānācakkam pavattissāmi, vissaṭṭhā hutvā saṃgāyantū ti anuggahesi. Ten' esa paṭhamam sāsana-nuggaho rājā ti veditabbo. Mahākassapādinaṃ ca arahantaṇaṃ pañcasatānaṃ sissaparamparā anekā honti gaṇa-napathaṃ vitivattā. Yaṃ ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbaṃ.

Te pana mahātherā saṃgāyitvā parinibbāyimsū ti.

Honti c'ettha:

Iddhimanto ca ye therā paṭhamasaṃgitiṃ katvā

Maccuvasaṃ vasampattā

Kiñcāpi iddhiyo santi tathā pi tā jahitvā

Nibbāyimsu vasaṃ maccum¹ patvā te chinnapakkhā va

Kā kathā 'va ca amhākaṃ amhākaṃ gahane pana

Maccuno natthi bhāro ca evaṃ dhāreyya² paṇḍito ti.

Ayaṃ paṭhamasaṃgitikathāsaṅkhepo.

Tato paraṃ vassasataṃ tesam sissaparamparāsāsanaṃ dhāretvā āgamaṃsu. Ath' ānukkamena gacchantesu ratti-divasesu vassasataparinibbute bhagavati Vesālīkā Vajji-puttakā bhikkhū Vesāliyaṃ: kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati ācinnakappo, kappati

¹ A. maccu (vasaṃ omitted).

² Min: dhareyya.

amathitakappo¹, kappati jalogi pātum², kappati adasakam nisidanam, kappati jātārūparajatan ti imāni dasa vatthūni dipesum.

Tesam Susunāgaputto Kālāsoko nāma rājā pakkho ahoṣi. Tena kho pana samayena āyasmā Yaso Kākaṇḍaputto³ Vajjisu cārikam caramāno Vesālikā kira Vajjiputtakā bhikkhū Vesāliyaṃ dasa vatthūni dīpenti ti sutvā na kho pan' etaṃ patirūpaṃ yvāhaṃ⁴ dasabalassa sāsanaṇipattim sutvā appossukko bhaveyyaṃ haṇḍāhaṃ adhammavādino niggahetvā dhammaṃ dīpessāmi ti cintayanto yena Vesālī tad avasari. Tadā āyasmā Mahāyaso Revata-Sabbakāmi-ādihi sattasatehi arahantehi saddhim saṅgāyissāmi ti Vesāliyaṃ Vālukārāmaṃ āgacchi. Vajjiputtakā ca bhikkhū upārambhacittā⁵ Kālāsokaṃ nāma rājānaṃ upasaṃkamitvā: mayaṃ kho mahārāja imasmiṃ mahāvanārāme gandhakuṭṭim rakkhitvā vasāma. Idāni mahārāja adhammavādino aṇṇe bhikkhū vilumpitukāma viddhamsitukāma āgatā ti ārocesum Kālāsoko ca mahārāja āgantukānaṃ bhikkhūnaṃ appavisaṇatthāya nivārethā ti amacce pesesi. Amaccā ca nivāretum gacchantā devatānaṃ ānubhāvena bhikkhū na passanti. Tadahe ca rattibhāge Kālāsokamahārāja lohakumbhīniraye paccanākārena⁶ supinaṃ passi. Tassar aṇṇo bhaginī Nandā nāma therī ākāseṇa āgacchanti dhammavādino mahāthere niggāṇhitvā adhammavādīnaṃ bhikkhūnaṃ paggaḥaṇe dosabahalattam⁷ pakāsetvā sāsanaṇa paggaḥaṇatthāya ovādaṃ akāsi.

Kālāsokarājā ca saṃvegapatto hutvā āyasmantānaṃ Mahāyasatherādīnaṃ ca khamāpetvā⁸ Ajātasatturājā viya saṃgāyane paggaḥaṃ akāsi.

Āyasmā Mahāyasatherādayo ca Kālāsokaṃ rājānaṃ nissāya Vālukārāme Vajjiputtakānaṃ bhikkhūnaṃ pakāsitāni adhammavattthūni bhinditvā atthahi māsehi dutiya-saṃgāyanaṃ akāmsu.

¹ A. amadhita. B. *corrects to* amathikata°

² B. *corrects to* jalobhī° Min: jalogim pātum.

³ B. Min: Kākaṇḍaka° ⁴ Min: yo°

⁵ S. upārambhakā. ⁶ MSS. pakana° ⁷ A. °bahalatam.

⁸ S. canāpetvā.

Tadā ca Majjhimadese Pāṭaliputtanagare Susunāgarāṇño puttabhūtaṣṣa Kālāsokaraṇño abhisekaṃ patvā dasa vassāni ahesuṃ. Marammaratthe pana Sirikhattanagare Dvattaponkassa nāma raṇño abhisitakāḷato pure ekavassaṃ ahosi, jinasāsanam pana vassasatam ahosi.

Imissaṇ ca dutiyasamgītiyaṃ Mahāyasa-Revata-Sabbakāṃipamukhā sattasatapamāṇā mahātherā dutiyaṃ samgāyivā dutiyaṃ sāsanaṃ paggaheṣuṃ.

Āyasmā Mahāyasathero ca nāma pañcahi etadaggaṭṭhānehi bhagavatā¹ thomitassa Ānandatherassa saddhivihāriko ahosi. Vajjiputtakāṇaṃ bhikkhūnaṃ adhammavattitudipanaṃ² dutiyasamgītiyaṃ kāraṇaṃ eva. Kālāsokarājā ca pag eva adhammavādibhikkhūnaṃ saḥāyo pi samāno³ puna dhammavādibhikkhūnaṃ saḥāyo hutvā anuggahaṃ akāsi. Tasmā dutiyasāsanapaggaho⁴ rājā ti veditabbo.

Dutiyasamgītiyaṃ pana Mahāyasathera-Revata-Sabbakāṃipamukhānaṃ sattasatānaṃ mahātherānaṃ sissaparāṃparā anekā honti gaṇanapathaṃ vitivattā. Yaṃ ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbaṃ. Te pana mahātherā dutiyaṃ samgāyivā⁵ parinibbāyimsū ti.

Honti c'ettha:

Buddhimanto ca ye therā
Dutiyasamgītiṃ katvā
Sāsanaṃ paggaḥitvāna
Maccuvasaṃ vasampattā⁶

Iddhimanto pi ye therā
Maccuno tāva vasaṃ gamiṃ
Kathaṃ yeva mayaṃ muttā
Tato ārakā muccanā ti.

Ayaṃ dutiyasamgītikathāsaṅkhepo.

¹ D. 'to. ² B. *corrects to* dīpanadutiya^o

³ D. paya pi yamāno. ⁴ A. and S. dutiyasāsana^o

⁵ B. samgāyitā. ⁶ Min: vasaṃ sampattā.

Tato param aṭṭhatimsādhikāni dhevassasatāni sammā-sambuddhassa bhagavato sāsanam nirākulaṃ ahosi nirab-budam. Aṭṭhatimsādhike pana divassasate sampatte Pāṭaliputtanagare Siri-Dhammāsokassa rañño nāma kāle Nigrodhasāmaṇeram paṭicca buddhasāsane pasāditvā bhikkhusamghassa lābhasakkāraṃ bāhullaṃ ahosi.

Tadā saṭṭhisahassamattā¹ titthiyā lābhasakkāraṃ apek-khitvā apabbajitāpi pabbajitā viya hutvā uposathapavā-
raṇādikammesu pavisanti.

Seyyathā pi nāma hamsānaṃ majjhe bakā
yathā ca gunnaṃ² majjhe gavajā
yathā ca sindhavānaṃ majjhe gadrabhā ti.

Tadā bhikkhusamgho idāni aparisuddhā³ parisā ti manasikaritvā uposatham na akāsi. Sāsane abbudam hutvā satta vassāni uposathapavāraṇāni bhijjanti. Siri-Dhammāsoko ca rājā taṃ sutvā taṃ adhikaraṇaṃ rūpa-samehi uposatham kāraṇehi ti ekam amaccaṃ pesesi. Amacco ca bhikkhū uposatham akattukāme kiṃ karissā-mīti rājānaṃ paṭipucchitum avisahatāya sayam mūlho hutvā aññena mūlhena mantetvā sace bhikkhusamgho uposatham na kareyya bhikkhusamghaṃ ghātetukāmo mahārājā ti sayam mūlho hutvā mūlhassa santikā mūlha-vacanaṃ sutvā vihāraṃ gantvā uposatham akattukāmaṃ bhikkhusamghaṃ ghātesi.

Rājā ca taṃ sutvā ayaṃ bālo mayā anāṇatto va hutvā idisaṃ luddakammaṃ⁵ akāsi. ahaṃ pāpakammato muñ-cissāmi vā mā vā ti dvelhakaṇṇato hutvā Mahā-Moggaliputta-Tissatheraṃ Gaṅgāya paṭisotato ānetvā taṃ kāraṇaṃ theram pucchi. Thero ca dipakatittirajātakena acetana-tāya pāpakammato mocessasī⁶ ti vissajjesi. Sattāham pi titthiyanam vādaṃ Siri-Dhammāsokarañño sikkhāpesi vādena vādaṃ tulayitvā saṭṭhisahassamatte titthiye sāsanā

¹ B. °sahassā ca. ² B. gunnānaṃ. ³ D. omits.

⁴ B. bhijjissanti. D. sijjanti. ⁵ D. laddha°

⁶ D. mocessahī ti.

bāhiraṃ akāsi. Tadā pana uposathaṃ akāsi. Bhagavatā vuttaniyāmen' eva Kathāvatthuṃ ca bhikkhusaṃghamaññhe vyākāsi. Asokārāme ca saḥassamattā mahātherā navahi māsehi saṃgāyimsu. Tadā Majjhimadesa Paṭaliputtanagare Siri-Dhammāsokaraṇṇo rajjaṃ patvā aṭṭhārasa vassāni ahesun ti.

Marammaratṭhe pana Sirikhettanagare Raṃ-poṃ-kassa nāma raṇṇo rajjaṃ patvā dvādasa vassani¹ ahesun ti. Imissaṃ ca tatiya-saṃgītiyaṃ Mahā-Moggaliputta-Tissa-thero nāma dutiya-saṃgāyakehi mahātherehi Brahmaloḥkaṃ gantvā sāsanaṃ paggaḥaṇatthaṃ Tissaṃ nāma Mahā-brahmānaṃ āyācitanīyāmena tato cavitvā idha Moggaliyā nāma brāhmaṇīyā kucchimhi nibbattaṃ. Lābhasakkāram apekkitvā saṭṭhimattānaṃ tittiyānaṃ samaṇālayaṃ katvā uposathapavāraṇādīsu kammesu pavesanaṃ parisāya² asuddhattā satta vassāni uposathassa akāraṇaṃ ca sāsanaṃ paggaḥaṇe kāraṇaṃ eva Mahā-Moggaliputta-Tissa-Majjhantika-Mahādevapamukhā mahātherā tatiyaṃ saṃgāyitvā tatiyaṃ sāsanaṃ paggaḥesun.

Siri-Dhammāsokarājā ca tittiyānaṃ vādaṃ sallakkhetvā tittīye bahisāsana-karaṇādīhi sāsanaṃ paggaḥo rājā ti veditabbo. Mahā-Maggaliputta-Tissa-Majjhantika-Mahādevapamukhānaṃ saḥassamattānaṃ mahātherānaṃ sissa-paramparā anekā honti gaṇanapathaṃ vitivattā.

Yam ettha ito paraṃ vattaḃbaṃ taṃ Aṭṭhakathāyaṃ vuttanāyena veditaḃbaṃ. Te pana mahātherā tatiyaṃ saṃgāyitvā parinibbāyimsu ti.

Honti c'ettha:

Mahiddhikā pi ye therā
Saṃgāyitvāna sāsane
Maccuvasaṃ va gacchimsu
Abbhaḡabbhaṃ va bhākarō.

¹ D. °dvi.

² A. parihāya.

Yathā ete ca gacchanti
Tathā mayam pi gacchāma.
Ko nāma maccunā mucce
Maccuparāyanā sattā.

Tasmā hi paṇḍito poso
Nibbānaṃ pana accutaṃ.
Tass' eva sacchikattāya¹
Puññaṃ kareyya sabbadā ti.

Ayaṃ tatiya-saṃgītikathā-saṅkhepo.

Tato paraṃ kattha² sammāsambuddhassa bhagavato
sāsanaṃ suṭṭhu patitṭhahissatī ti vīmaṃsitvā Mahā-Moggali-
putta-Tissathero paccantadese jinasāsanaṃ supatitṭhi-
yamānabbhāvaṃ passitvā nava ṭhānāni jinasāsanaṃ patitṭhā-
panatṭhāya viṣuṃ viṣuṃ mahāthere pesesi seyyathidaṃ
Mahā-Mahindatheraṃ Sihaḷadīpaṃ pesesi: Tvaṃ etaṃ
dīpaṃ gantvā tattha sāsanaṃ patitṭhāpehi ti. Soṇatheraṃ
Uttaratheraṇ ca Suvāṇabhūmiṃ, Mahārakkhitatheraṃ
Yonakalokaṃ, Yonakarakkhitatheraṃ Vanavāsiraṭṭhaṃ,
Dhammarakkhitatheraṃ Aparantaṭṭhaṃ, Majjhantika-
theraṃ Kasmīragandhāraṭṭhaṃ, Mahā-Revatatheraṃ Ma-
himsakamaṇḍalaṃ, Mahā-Dhammarakkhitatheraṃ Mahā-
raṭṭhaṃ, Majjhimatheraṃ Cīnaraṭṭhaṃ ti. Tattha ca upa-
sāmpadapahonakena saṃghena saddhīṃ pesesi. Te ca
mahātherā viṣuṃ viṣuṃ gantvā³ sāsanaṃ tattha tattha
patitṭhāpesuṃ. Patitṭhāpetvā c'eva tesu tesu ṭhānesu bhik-
khūnaṃ kāsāvapajjotena vijjotamānā abbhamaṃ dhūmarajo⁴
Rāhusaṅkhātehi vimutto viya nisānātho jinasāsanaṃ anan-
tarāyaṃ hutvā patitṭhāsi.

Tesu pana navasu ṭhānesu⁵ Suvāṇabhūmi nāma adhunā
Sudhammanagaram eva. Kasmā pan' etaṃ vīññāyati ti ce⁶:

Maggānumānato ṭhānānumānato vā. Kathaṃ maggānu-
mānato?

¹ A. and B. sacchikatthāya. ² Min: kathaṃ S. kattha.

³ S. omits. ⁴ A. and B. abbhahima° S. cadhūma rajo
pesesi. ⁵ S. omits. ⁶ Min: ca.

Ito kira Suvannabhūmim¹ sattamattāni yojanasatāni honti. Ekena vātena gacchanti nāvā sattahi ahoratthēhi gacchanti. Ath' ekasmim samaye evam gacchanti nāvā sattāham pinadighāvaṭṭamacchapiṭṭhen'² eva gatā ti Atṭhakathāyaṃ vuttena Sihaḷadīpato Suvannabhūmim gatamaggapamāṇena Sudhammapurato Sihaḷadīpaṃ gata-maggapamāṇam sameti. Sudhammapurato kira hi Sihaḷadīpaṃ sattamattāni yojanasatāni honti. Ujūmvāyu-āga-manakāle gacchanti vāyunāvā sattahi ahoratthēhi sampā-punāti. Evam maggānumānato viññāyati.

Kathaṃ ṭhānānumānato. Suvannabhūmi kira mahāsa-muddasamīpe tiṭṭhati. Nānāverajjakānam³ pi vānījanam upasaṃkamanatṭhānabhūtaṃ mahātittṭhaṃ hoti. Ten' eva mahājanakakumārādayo Campānagarādito⁴ samvohāratthāya nāvāya Suvannabhūmim āgacchanti⁵. Sudhammapuram pi adhunā mahāsamuddasamīpe yeva tiṭṭhati. Evam ṭhānā-numānato viññāyati ti.

Apare pana Suvannabhūmi nāma Haribhuṃjaratṭham⁶ yevā ti vadanti, tattha suvannassa bāhullattā ti vadanti. Aññe pana⁷ Siyāmaratṭham yevā ti vadanti. Taṃ sabbam vimaṃsitabbam.

Aparantaṃ nāma viṣuṃ ekaratṭham evā ti apare vadanti. Aññe pana Aparantaṃ nāma Sunāparantaratṭham evā ti vadanti. Taṃ yuttam eva. Kasmā? Aparantaṃ nāma Sunāparantaratṭham evā ti viññāyati ti ce atṭhakathāsu. Dvīhi nāmehi vuttattā Uparipaṇṇāsattṭhakathāyaṃ hi Saḷā-yatanasamyuttatṭhakathāyaṃ ca atṭhakathācariyehi Sunā-parantaratṭhe Koṇḍadhānatherena(?) salākādānādhikāre⁸ laddhe tadaggaṭṭhānataṃ dassentehi⁹ Aparantaratṭham sunasaddena yojetvā vuttam. Dhammapadatṭhakathāyaṃ pana Aṅguttaratṭhakathāyaṃ ca tam eva ratṭham vinā sunavaddena vuttam. Sunasaddo¹⁰ c'ettha puttapariyāyo¹¹.

¹ B. °bhūmi.

² B. sattāham pi nidiyā vaṭṭa° A. pi nadighāya vaṭṭa°

³ B. Verājjakānam. ⁴ A. Cammā°

⁵ Min: and B. agamaṃsūti ti. ⁶ D. °ratṭhe.

⁷ A. aññena. ⁸ A. and B. silākā° D. salākādi nāmikā there.

⁹ A., B. and D. dassantehi. ¹⁰ D. sadde. ¹¹ D. vutta°

Mandhāturañño jetthaputto catudīpavāsino pakkosivā¹ tesam visum visum nivāsattāhanam niyyādesi². Tattha uttaradīpavāsīnam tthānam³ Kururatttham nāma, pubbadīpavāsīnam⁴ pana Vedeharatttham nāma pacchimadīpavāsīnam Aparantam nāma. Tattha pacchimadīpe jātattā te sunasaddena vuttā. Tatra jātā pi hi tesam puttā ti vā sunā ti vā vuttā yathā Vajjiputtakā bhikkhū ti. vatticchāvasena vā vācāsilitthavasena ca idam eva sunasaddena visesetvā voharanti ti datthabbam.

Yonakaratttham nāma Yavanamanussānam nivāsattāhanam eva. Jam-may⁵ iti vuccati.

Vanavāsīratttham nāma Sirikhettanagarattthānam eva. Keci pana Vanavāsīratttham nāma ekam ratttham eva na Sirikhettanagarattthānam ti vadanti. Tam na sundaram. Sirikhettanagarattthānam eva hi Vanavāsīratttham nāma. Kasmā pan' etam viññāyati ti ce imassa amhākam rañño bhātikarañño kāle Sirikhettanagare gumbehi⁷ paṭicchādite ekasmiṃ paṭhavimañce⁸ anto nimmujjitvā tthitam porāṇikam⁹ ekam lohamayabuddhapaṭibimbam paṭilabhi. Tassa ca pallanke idam Vanavāsīrattthavāsīnam pūjanattthāyā ti ādinā porāṇakalekhanam¹⁰ dissati. Tasmā yev' etam viññāyati ti.

Kasmīragandhāraratttham nāma Kasmīraratttham Gandhārarattthān ca. Tāni pana rattthāni ekābaddhāni hutvā tittthanti. Ten' eva Majjhantikatttheram ekam dvīsu rattthesu pesesi. Janapadattā pana napumsakekattam bhavati. Tadā pana ekassa rañño āpāya patittthānavisayattā ekattthavacanena¹¹ Attthakathāyam vuttan ti pi vadanti.

Mahimsakamaṇḍalan nāma Andhakaratttham yaṃ Yakkhapurarattthān ti vuccati.

Mahārattham nāma Mahānagararatttham. Adhunā hi

¹ A. pappositvā. ² B. vāsattāhanam niyyādeti. C. na vāsa°

³ A. and B. dhānam. ⁴ A. navātattthānam.

⁵ B. pubbadaja pacchimadaja. C. jātattthā.

⁶ B. Jañ—may. D. yaṃ yaññamaya. ⁷ B. rambhehi.

⁸ B. puñce. Min: paṭhavi puñje. ⁹ B. porāṇitam.

¹⁰ B. porāṇa° ¹¹ A. ekattavacanena.

Mahāraṭṭham eva nagarasaddena yojetvā Mahānagararaṭṭhan ti voharanti ti. Siyāmaratṭhan ti pi vadanti ācariyā.

Cinaratṭhan nāma Himavantena ekābaddham hutvā tṭhitam Cinaratṭham yevā ti.

Idam sāsanassa navasu tṭhānesu viṣuṃ viṣuṃ patitṭhānam.

Idāni ādito paṭṭhāya theraparamparākathā vattabbā. Sammasambuddhassa hi bhagavato saddhivihāriko Upāli-thero, tassa sisso Dāsakathero, tassa sisso Soṇakathero, tassa sissā Siggavathero, Caṇḍavajjithero ca¹, tesam sisso Moggaliputta-Tissathero ti ime pañca mahātherā sāsanavampse ādibhūtā ācariyaparamparā nāma. Tesam hi sissaparamparabhūtā theraparamparā yāvajjatanā na upacchindanti². Ācariyaparamparāya ca lajjibhikkhū yeva pavesetvā kathetabbā no alajjibhikkhū. Alajjibhikkhū nāma hi bahussutā pi samānā lābhagaru-lokagaru-ādīhi dhammantim nāsetva sāsanavāre mahābhayaṃ uppādentī ti. Sāsanarakkhanakamman nāma hi lajjinaṃ yeva viṣayo no alajjinaṃ, ten' āhu porāṇā: Mahātherā anāgate sāsanam ko nāma rakkhissati ti anupekkhitvā anāgate sāsanam lajjino rakkhissanti lajjino rakkhissanti lajjino rakkhissanti ti tikkhattuṃ vācam nicchāresuṃ.

Evam Majjhimadese pi alajjipuggalā bahu santi ti veditabbā.

Parinibbānato hi bhagavato vassasatānaṃ upari pubbevuttanāyena' eva Vajjiputtakā bhikkhū adhammavattṭhūni dipetvā paṭhamasamgītikāle bahikatehi pāpabhikkhūhi saddhim mantetvā sahāyaṃ gavesetvā mahāsamgītivohārena mahātherā viya samgītiṃ akāmsu.

Katvā ca viṣuṃ³ gaṇā ahesuṃ. Aho vata idam⁴ hasitabbam kammaṃ. Seyyathā pi nāma jarasiṅgālo catupadasāmaññena mānaṃ jappetvā attānaṃ sihaṃ viya maññitvā siho viya sihanādaṃ nadi ti te pāvacaṇaṃ yathābhūtaṃ ajānitvā saddachāyāmatteṇa yathābhūtaṃ atthaṃ nāsiṃsu⁵: Kiñci kiñci⁶ pāvacaṇaṃ pi apanesuṃ tañ ca sakagaṇe

¹ B. *corrects to* caṇḍavajji° A., S. and D. canda°

² D. *omits.* ³ B. *omits* viṣuṃ. ⁴ B. iti.

⁵ B. nāmasiṃsu. ⁶ B. kañci. D. kiñci pi.

yeva hoti na dhammavādigane. Dhammavinayaṃ vikopetvā yath'icchitavasen' eva carimsu. Ayaṃ pana Mahāsaṃgīti nāma. Eko adhammavādi gaṇo tato pacchā kālāṃ atikkante tato yeva aññamaññaṃ vādato bhijjivā Gokuliko nāma eko gaṇo Ekavyokāro¹ nāma eko ti dve gaṇā bhijjanti².

Tato pacchā Gokulikagaṇato yeva aññamaññaṃ bhijjivā Bahussutiko nāma eko gaṇo Paññattivādo nāma eko ti dve gaṇā bhijjimsu. Puna pi tehi yeva gaṇehi Cetiyaṃ vādo nāma eko gaṇo bhijji. Tato pacchā cirakālāṃ atikkante dhammavādigane hi visabbhāgagaṇaṃ pavisitvā Mahimsāsako nāma eko gaṇo Vajjiputtako nāma eko ti dve gaṇā bhijjimsu. Tato pacchā pi Vajjiputtakagaṇato yeva aññamaññaṃ bhijjivā³ Dhammuttariko nāma eko gaṇo Bhaddayāniko nāma eko gaṇo Channāgāriko⁴ nāma eko Sammiti⁵ nāma eko ti cattāro gaṇā bhijjimsu. Puna pi Mahimsāsakagaṇato aññamaññaṃ bhijjivā Sabbatthivādo⁶ nāma eko gaṇo Dhammaguttiko⁷ nāma eko Kassapiyo va nāma eko Saṃkantiko nāma eko Suttavādo nāma eko ti pañca gaṇā bhijjimsu.

Evam Majjhimadesa dutiyasaṃgītiṃ saṃgāyāntānaṃ mahātherānaṃ dhammavāditheravādagaṇato visuṃ visuṃ bhijjamānā adhammavādigāṇā sattarasavidhā ahesuṃ. Te ca adhammavādi gaṇā sāsane theraparamparāya anantogadhā. Te hi sāsane upakārā na honti theraparamparāya ca pavesetvā gaṇituṃ na sakkā. Yathā haṃsagaṇe⁸ bako⁹ yathā ca gogaṇe gavajo yathā ca suvaṇṇagaṇe¹⁰ hārakūṭo¹¹ ti

Mahā-Kassapatherādito pana āgatā theraparamparā Upāli-Dāsako c'evā ti ādinā Parivārakhandhake Samantapāsādikapāṭṭhakathāyaṃ ca āgatanāyena' eva veditabbā.

Upālitherādināṃ parisuddhācārādinī anumānetvā yāva Moggaliputta-Tissa-thero¹² tāva tesāṃ therānaṃ parisuddhācārādinī ti sakkā ñātuṃ.

¹ B. byotāro. Min: Ekavyokāro. ² B. bhijjimsu.

³ A. sajjivā. ⁴ Min: Chandāgāriko ⁵ B. Chanamutiko. A. Samuddiko. D. Samuko. S. Samutiko. ⁶ B. Sabbatti^o

⁷ A., B., D., S. 'kuttiko. ⁸ B. Tathāyaṃ haṃsagaṇe.

⁹ Min: bakā. ¹⁰ B. *corrects to supanna*^o ¹¹ D. kuṭho.

¹² A., B. and S. 'ttherā.

Seyyathā pi nadiyā upari sote meghavassanaṃ¹ anumānetvā adho sote nadiyā udakassa bahullabhāvo viññātum sakkā ti ayaṃ kāraṇānumānanayo nāma. Yāva pana Moggaliputta-Tissathero² tāva therānaṃ parisuddhācārādīni anumānetvā Upālitherassa parisuddhācārādīni ti sakkā ñātum.

Seyyathā pi nāma upari dhūmaṃ passitvā anumānetvā aggi atthi ti sakkā ñātun ti ayaṃ phalānumānanayo nāma. Ādibhūta³ pana Upālitherassa avasānabhūta⁴ ca Moggaliputta-Tissatherassa parisuddhācārādīni anumānetvā majjhe Dāsaka-Soṇa-Siggavādīnaṃ therānaṃ parisuddhācārādīni ti sakkā ñātum.

Seyyathā pi nāma silāpaṭṭassa orabhāge pārabhāge ca migapadavalañjanaṃ⁵ disvā anumānetvā majjhe apākaṭaṃ padavalañjanaṃ atthi ti sakkā ñātun ti ayaṃ migapadavalañjananayo nāma. Evaṃ tihi nayehi ayaṃ theravāda-gaṇo dhammavādī lajji pesaḷo ti veditabbo. Evaṃ uparīnayo⁶ netabbo theraparamparā ca yāva potthakārūlhā Parivārakkhandhake Samāntapāsādikayaṃ⁷ ca tato Mahindo Itthiyo ti⁸ ādinā vuttanayena veditabbā ti.

Iti Sāsanaṃse navatṭhānāgatasāsanaṃsakathāmaggo nāma paṭhamo paricchedo.

Idāni Sihalaḍipasaṇakathāmaggaṃ vattum okāso anupatto. Tasmā taṃ vakkhāmi.

Sihalaḍīpaṃ hi sāsanassa patitṭhānabhūtatā cetiyagabbhasadisam hoti. Sammāsambuddho kira Sihalaḍīpaṃ dharmānakāle pi tikkhattum agamāsi. Paṭhamam yakkhānaṃ damanattam⁹ ekako va gantvā yakkhe dametvā 'mayi parinibbute Sihalaḍīpe sāsanam patitṭhapissati' ti Tambapaṇṇidīpe rakkham¹⁰ karonto¹¹ tikkhattum dīpaṃ āviñchi¹².

¹ A. and B. vassāni. D. °vassam na.

² A. and B. therā. ³ D. adisutassa.

⁴ B. valañjanaṃ. D. S. °añcanaṃ.

⁵ B. pi nayo. A. uparivīnayo. ⁶ B. °pāsādikācayaṃ ca.

⁷ A. and D. Itthiyo. ⁸ S. namana°

⁹ B. ārakkham. ¹⁰ S. kāronto. ¹¹ B. āviceli.

Dutiyam mātulabhāgineyyānam nāgarājūnam damanattthāya ekako va gantvā te dametvā agamāsi. Tatiyam pañca-bhikkhusataparivāro gantvā Mahācetiyaṭṭhāne ca Thūpārā-macetiyaṭṭhāne ca Mahābodhipatiṭṭhitatṭhāne¹ ca Mahi-yāṅganacetiyaṭṭhāne ca Mutiṅganacetiyaṭṭhāne² Dīghavāpi-cetiyaṭṭhāne ca Kalyāṇiyacetiyaṭṭhāne ca nirodhasamāpattim samāpajjitvā nisīdi.

Tadā ca pana sāsanaṃ ogāhetvāna tāva tiṭṭhati. Pacchā pana yathāvuttatheraparamparāya samabhinivṛtṭhena Mahā-Moggaliputta-Tissatherena pesito Mahā-Mahindathero jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse Itṭiyena³ Uttiyena Sambalena Bhaddasālena cā ti etehi therehi saddhim⁴ Sihaḷadīpaṃ agamāsi. Soṇuttara-ttherādayo jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse yeva sāsanaṃsa patiṭṭhāpanatthāya attano attano sampattabhārabhūtaṃ taṃ taṃ ṭhānaṃ agamaṃsu.

Mahā-Mahindathero pana satta māsāni āgametvā⁵ jina-cakke chattimsādhike dvisate sampatte jeṭṭhamāsassa punṇamiyaṃ Sihaḷadīpaṃ sāsanaṃsa patiṭṭhāpanatthāya agamāsi. Ten' eva tesu navasu ṭhānesu Sihaḷadīpaṃ cha-ttimsādhike dvisate agamāsi⁶. Aññāni pana atṭha ṭhānāni pañcatimsādhikadvisate yeva agamāsi ti visuṃ vavattha-petabbo. Kasmā pana Mahā-Mahindathero satta māsāni āgametvā sabbapacchā Sihaḷadīpaṃ āgacchati ti? Tadā Sihaḷadīpe Muṭasivo⁷ nāma rājā jarādubbalo ahosi sāsa-naṃ paggaḥetum asaṃattho⁸. Tassa pana putto Devānaṃ-piya-Tisso nāma rājakumāro daharo sāsanaṃ paggaḥetum samattho bhavissati. So ca Devānampiya-Tisso rajjaṃ tāva labhatu Vedissakagirimagare⁹ mātuyā saddhim nātake tāva passāmi ti apekkhitvā¹⁰ satta māsāni āgametvā chattim-sādhikadvisate yeva jinacakke Mahā-Mahindathero Sihaḷa-dīpaṃ gacchati ti veditabbaṃ.

¹ A. patiṭṭhitatṭhānatṭhāne.

² A. and D. Mudiyaṅgaṇa° Mudiyaṅga°

³ A. and D. Itṭhiyena. ⁴ S. = pe = māse.

⁵ A. āgamitvā. ⁶ Min: asamasi. ⁷ first Buddha°

⁸ A. asaṃasattho. ⁹ S. corr. Veṭṭisaka°

¹⁰ B. avekkhitvā.

Mahā-Mahindathero ca Itṭiyādihi therehi catūhi bhāgineyyena-Sumana-sāmaṇerena Bhaṇḍukena nāma upāsakena cā ti etehi saddhim chattiṃsādhike dvisate jinacakke jeṭṭhamāsassa¹ puṇṇamiyaṃ suvaṇṇaḥamsā viya jeṭṭhamāse nabhaṃ uggantvā ākāsamaggena Anurādhapurassa puratthimadisābhāge Missakapabbatakūṭe patiṭṭhāsi.

Jeṭṭhamāsassa ca puṇṇamiyaṃ Laṅkādiṭṭhe jeṭṭhamūlanakkhattasabhā hutvā manussā chaṇaṃ² akāmsu. Ten' ev' āha Sāratthadīpaniyaṃ nāma Vinayaṭikāyaṃ: Jeṭṭhamāsassa puṇṇamiyaṃ jeṭṭhanakkhattaṃ mūlanakkhattaṃ vā hoti ti. Tattha ca puṇṇaminakkhattaṃ rājamattan te³ puṇṇaminakkhattavicāraṇanāyena⁴ vuttan ti daṭṭhabbaṃ. Devānaṃ-piya-Tisso ca rājā nakkhattaṃ nāma ghoṣāpetvā chaṇaṃ kārethā ti amacce ānāpetvā cattāḷisapurisasahassa-parivāro nagarambhā nikkhamitvā yena Missakapabbato tena pāyāsi migavaṃ kīlitaṃ. Atha tasmim pabbate adhiṇatthā ekā devatā migarūpena rājānaṃ palobhetvā⁵ pakkositvā therassa abhimukhaṃ karoti⁶. Thero rājānaṃ āgacchantāṃ disvā mamaṃ yeva rājā passatu mā itare ti adhiṭṭhaḥhitvā Tissa Tissa ito ehi ti āha. Rājā taṃ sutvā cintesi: imasmim diṭṭhe jāto sakalo pi manusso maṃ Tisso ti nāmaṃ gahetvā ālapitum samattho nāma natthi. Ayaṃ pana chinnabhinnapaṭadharo bhaṇḍukāsāvavasano maṃ nāmena ālapati. Ko nu kho ayaṃ bhavissati manusso vā amanusso vā ti. Thero āha:

Samaṇā mayā mahārāja
Dhammarājassa sāvakā
Taveva⁷ anukampāya⁸
Jambudīpā idhāgatā ti.

Tadā ca Devānampiya-Tisso rājā. Asokarañña pesitena abhisekena ekamāsābhisitto hoti⁹ visākhapūṇṇamāyaṃ

¹ S. A. and B. °māsa. ² D munassā naṃ.

³ Sic MSS. Min: °ttaṇḍe. ⁴ B. °nakkhattaṃ°.

⁵ B. palopetvā. ⁶ B. akāsi. ⁷ Min: tam eva.

⁸ S. Taveva anukammāya. ⁹ B. ahosi.

* hi'ssa abhisekam akamsu. So ca Asokaraññā pesite dhammapaṇṇākāre ratanattayagunapaṭisamyuttaṃ sāsana-pavattiṃ acirasutaṃ¹ anussaramāno taṃ therassa: Samaṇā mayā mahārāja Dhammarājassa sāvakā ti vacanaṃ sutvā ayyā nu kho āgatā ti tāvad eva āvudhaṃ nikkhipitvā ekamantaṃ nisīdi sammodaniyaṃ kathaṃ kathamāno. — Yath' āha:

Āvudhaṃ nikkhipitvāna ekamantaṃ upāvisi

Nisajja rājā sammodi bahum atthūpasamhiṭṭaṃ ti².

Sammodaniyaṃ kathaṃ ca kurumāne yeva tasmiṃ tāni pi cattāḷisapurisasahassāni āgantvā samparivāressuṃ³.

Tadā thero itare pi cha jane dassesi⁴. Rājā disvā ime kadā āgatā ti āha.

Mayā saddhiṃ yeva mahārājā ti.

Idāni pana Jambudīpe aññe pi evarūpā samaṇā santi ti.

Santi mahārāja etarahi Jambudīpo kāsāvapajjoto isivāta-paṭivāto tasmiṃ —

Tevijjā iddhipattā ca cetopariyāyakovidā

Khīṇāsavā arahanto bahū buddhassa sāvakā ti.

Bhante kena āgat'atthā⁵ ti.

Neva mahārāja udakena na thalenā ti.

Rājā ākāsena āgatā ti aññāsi. Thero atthi nu kho rañño paññāveyyattikaṃ ti vīmaṃsanatthāya āsannaṃ ambarukkhaṃ ārabha pañhaṃ pucchi.

Kin nāmo mahārāja ayaṃ rukkho ti.

Ambarukkho nāma bhante ti.

¹ B. acirabhūtaṃ.

² A. atthupasaññitaṃ.

³ A. sampavāressuṃ.

⁴ Min: dasseti.

⁵ D. āgatattā.

Imaṃ pana mahārāja ambaṃ muñcitvā añño ambo atthi vā natthi vā ti.

Atthi bhante aññe pi bahū ambarukkhā ti.

Imaṃ ca ambaṃ te ca ambe muñcitvā atthi nu kho mahārāja aññe rukkhā ti.

Atthi bhante te pana na ambarukkhā ti.

Aññe ca ambe anambe ca muñcitvā atthi pana añño rukkho ti.

Ayam eva bhante ambarukkho ti.

Sādhū mahārāja paṇḍito 'sī ti. Atthi pana mahārāja te nātakā ti.

Atthi bhante bahūjanā ti.

Te muñcitvā aññe keci aññātakā pi atthi mahārāja ti.

Aññātakā bhante nātakehi¹ bahutarā ti.

Tava nātake ca aññātake ca muñcitvā atth'añño koci mahārāja ti.

Aham² eva bhante ti.

Sādhū mahārāja attā nāma attano neva nātako na aññātako ti.

Atha thero paṇḍito rājā sakkhissati dhammam aññātun ti Cūlahatthipadopamasuttam kathesi.

Kathāpariyosāne rājā tisu saraṇesu patitṭhahi saddhim cattāḷisāya janasaḥsehi³ ti.

Tato param yaṃ yaṃ vattabbaṃ taṃ taṃ Samanta-pāsādikādīsu vuttanayena veditabbaṃ.

Icevaṃ Sihaḷādīpe sāsanaṇuggahakā Mahindatherato āgatā sissaparamparā bahū honti gaṇanapathaṃ vitivattā. Kathaṃ? Mahā-Mahindatherassa sisso Ariṭṭho nāma thero, tassa sisso Tissadatto⁴, tassa sisso Kālasumano, tassa sisso Dīgho, tassa sisso Dīghasumano, tassa sisso Kālasumano⁵, tassa sisso Nāgo, tassa sisso Buddharakkhito, tassa sisso Tisso, tassa sisso Revato, tassa sisso Sumano, tassa sisso Cūlanāgo, tassa sisso Dhammapālito⁶, tassa sisso Khemo, tassa sisso Upatisso, tassa sisso Phussadevo,

¹ Min: nātake ti. ² D. A. ayam.

³ Min: paṇasahashehi. ⁴ A. Tissadatto.

⁵ A. Vālasumano. ⁶ D. Tisso.

tassa sisso Sumano, tassa sisso Mahāpadumo, tassa sisso Mahāsivo, tassa sisso Upāli, tassa sisso Mahānāgo, tassa sisso Abhayo, tassa sisso Tisso, tassa sisso Sumano, tassa sisso Cūlābhayo, tassa sisso Tisso¹, tassa sisso Cūladevo, tassa sisso Sīvo ti. Ayam yāva potthakārūlhasaṅkhātā catutthasamgītikā tāva theraparamparā ti daṭṭhabbā. Vuttaṃ c'etaṃ Aṭṭhakathāyaṃ: Yāvajjatanā tesam yeva antevāsikaparamparabhūtāya ācariyaparamparāya ābhataṃ² ti veditabban ti.

Evam tesam sissaparamparabhūtā ācariyaparamparā yāvajjatanā sāsane pākātā hutvā āgacchanti ti veditabbam. Sāsane vinayadharehi³ nāma tilakkhaṇasampannehi bhavitabbam. Tīni hi vinayadharassa lakkhaṇāni icchitabbāni.

Katamāni tīni? Suttaṃ c'assa svāgataṃ hoti. Suva-vatthitaṃ⁴ suvinicchitaṃ suddato anuvyañjanato ti idam ekaṃ lakkhaṇam.

Vinaye kho pana tīto hoti asaṃhiro ti idam dutiyaṃ. Ācariyaparamparā kho pan'assa suggahitā hoti sumanasikatā sūpadhāritā ti⁵ idam tatiyaṃ.

Tattha ācariyaparamparā kho pan'assa suggahitā hoti ti theraparamparā sissaparamparā⁶ c'assa sutthu gahitā hoti sumanasikatā ti sutthu manasikatā āvajjitamatte ujjalitapadipo viya hoti.

Sūpadhāritā ti sutthu upadhāritā pubbāparānusandhito atthato kāraṇato ca upadhāritā attano matim pahāya ācariyasuddhiyā vuttā hoti. Mayhaṃ ācariyo asukācariyassa santike uggaṇhi so asukassā ti evaṃ sabbam ācariyaparamparatheravādaṅgaṃ āharitvā yāva Upālithero sammāsambuddhassa santike uggaṇhi ti pāpetvā tṭhpeti. Tato pi āharitvā Upālithero sammāsambuddhassa santike uggaṇhi, Dāsakathero attano upajjhāyassa Upālitherassa, Soṇakathero attano upajjhāyassa Dāsakatherassa, Siggavathero

¹ D. *omits*. ² A. B. ābhatanti ti.

³ A. Min: °dharo hi.

⁴ Min. and B. supavatti. D. suvapatti.

⁵ D. *adds* yaṃ.

⁶ All MSS. saparamparā. Min: *corr. to* sissa°

attano upajjhāyassa Soṇakatherassa, Moggaliputta-Tissa-thero attano upajjhāyassa Siggavatherassa¹ Caṇḍavajjittherassa cā ti evaṃ sabbam ācariyaparamparatheravādaṃ aharitvā attano ācariyaṃ pāpetvā ṭhapeti. Evaṃ uggahitā hi ācariyaparamparā suggahitā hoti. Evaṃ asakkontena pana dve tayo parivaṭṭā uggahetabbā. Sabbapacchimena hi nayena yathā ācariyo ca ācariyācariyo ca pālī ca paripucchā ca vadanti tathā nātum vaṭṭati ti. Yathāvuttatheraparamparā pana bhagavato dharmānakāla-to paṭṭhāya yāva potthakārūhā mukhapāṭhen'eva piṭakattayaṃ dhāresum. Paripuṇṇam pana katvā potthake likhitvā na ṭhapenti.

Evaṃ mahātherā dukkarakammam katvā sāsanaṃ paggaṃhimsu. Tatr' idam vatthu.

Sihalaḍiṇe kira Caṇḍālatissābhayaena saṅkhubhita² devo ca avassitvā dubbhikkhabhayaṃ uppajji. Tada Sakko devānam indo āgantvā tumhe bhante tepitakam³ dhāretum na sakkhissatha, nāvam pana āruhitvā Jambudīpaṃ gacchatha⁴. Sace nāvā appahonakā bhaveyya kaṭṭhena vā velunā vā taratha, abhayatthāya pana mayam rakkhissāmā ti āha.

Tadā saṭṭhimattā bhikkhū samuddatīram gantvā puna etad ahoṣi: mayam⁵ Jambudīpaṃ na gacchissāma idh'eva vasitvā tepitakam dhāressāmā ti. Tato pacchā nāvā titthatō nivattitvā Sihalaḍipekadesam Malayajanapadam gantvā mūlaphalādihi eva yāpetvā sajjhāyam akāmsu. Chātaka-bhayaena atipīlita hutvā evam pi kātum asakkontā vālukatale⁶ uram ṭhapetvā sīsena sīsam abhimukham katvā vācam anicchāretvā manasā yeva akāmsu. Evaṃ dvādasavassāni saddhim aṭṭhakathāya tepitakam rakkhitvā sāsanaṃ anuggahesum.

Dvādasavassesu pana atikkantesu tam bhayaṃ vūpasamitvā pubbe Jambudīpaṃ gacchantā satta bhikkhusatā āgantvā Sihalaḍipekadesam Rāmajanapade Maṇḍalārāmaṇihāram āpajjimsu.

¹ B. Sigga° ² B. saṅkhum bhitvā.

³ MSS. omit te. ⁴ B. gacchā ti.

⁵ S. D. yaṃ. ⁶ D. °thale.

Te pi saṭṭhimattā bhikkhū tam eva vihāraṃ gantvā aññamaññaṃ sammantetvā¹ sajjhāyimsu. Tadaññamaññaṃ samenti² na virujjhanti. Gaṇḍodakena viya Yamunodakaṃ saṃsanti. Evam pitakattayaṃ mukhapāṭhen³ eva dhāretvā mahātherā dukkarakammaṃ karonti ti veditabbam⁴.

Yam pi pariyattim ekapadamattam pi avirajjhivā dhārenti tam dukkarakammaṃ eva. Sihaḷadīpe kira Punnabbasukassa nāma kuṭumbiyassa putto Tissathero buddhavacanaṃ uggaṇhitvā imaṃ Jambudīpaṃ āgantvā Yonaka-Dhammarakkhitatherassa santike buddhavacanaṃ uggaṇhitvā gacchanto nāvaṃ abhirūhaṇatitthe ekasmiṃ pade uppannakaṃ kho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ āgacchanto antarāmagge ekassa kuṭumbikassa pañhaṃ⁵ kathesi. So pasīditvā satasahassaggaṇaṃ kambalaṃ adāsi. So pi tam āharitvā ācariyassa adāsi. Thero vāsiyā koṭṭetvā⁶ nisīdanaṭṭhāne paribhaṇḍaṃ kāresi. Kim atthāyā ti? Pacchimāya janatāya anuggaḥhatthāya. Evaṃ kir'assa ahoṣi: amhākaṃ gatamaggaṃ āvajjitvā⁷ anāgate sabrahmacārino paṭipattim⁸ pūretabbam maññissanti ti. Tissathero pi ācariyassa santike kaṅkhaṃ chinditvā Sihaḷadīpaṃ eva sakatṭhānaṃ āgamāsi ti.

Icevaṃ pariyattim ekapadamattam pi avirajjhivā dhāraṇaṃ pi dukkarakammaṃ evā ti daṭṭhabbam.

Yam pi yebhuyyena paṇaṃ na karonti tassa anantara-dhānatthāya asammosatthāya⁹ uggahadhāraṇādivasena rakhaṇaṃ pi karonti taṃ dukkarakammaṃ eva. Sihaḷadīpe yeva kira mahābhaye ekass'eva bhikkhuno mahāniddeṣo paṇo ahoṣi. Atṭhacatunīkāyika-Tissatherassa upajjhāyo Mahātipiṭakathero nāma Mahārakkhitatheraṃ āha: āvuso Mahārakkhita asukassa santike Mahāniddeṣaṃ gaṇhāhi ti.

Pāpo kir'āyaṃ bhante na gaṇhāmī ti. Gaṇh'āvuso ahaṃ te santike nisīdissāmī ti. Sādhu bhante tumhesu nisiñnesu

¹ A. B. sammantetvā. ² S. D. santi.

³ Min: veditabbā. ⁴ Min. and A. pañhaṃ.

⁵ B. corrects to vāsila koṭṭetvā. A. cāsiyā koṭṭetvā. D. koṭṭetvā. ⁶ A. B. Āvajjitvā.

⁷ D. paṭiṭṭhapattim. ⁸ B. asammohatthāya.

gaṇhissāmi ti paṭṭhapetvā rattindivam nirantaram pariya-
pupanto osānadivase heṭṭhā mañce itthim disvā bhante
sutam yeva me pubbe: sac' āham evam jāneyyam na idi-
sassa santike dhammam pariyaṇeyyam ti āha. Tassa
pana santike bahū mahātherā uggaṇhitvā Mahāniddeṣam
paṭiṭṭhāpesum.

Evam yam yebhuyyena paṇaṇam na karonti tassa anan-
tarādhānatthāya asammosatthāya uggaḥadhārapādivasena
rakkhaṇam pi dukkarakammam yevā ti daṭṭhabbam.

Icevā bhagavato dharmānakālatō pabbuti cirakālam
yathāvuttamahātheraparamparā pariyattim mukhapāṭhen'
eva dhāresum.

Aho vata porāṇikānam mahātherānam satipaṇṇā samādhi-
vepullatāya¹ hi te mukhapāṭhen' eva dhāretum sakkā ti.
Mukhapāṭhen' eva porāṇikatherānam pariyattidharāṇam paṇ-
canavutādhikāni catusatāni ahosi. Bhagavato parinibbā-
nato Mahāvamsa-Sāratthasamgaḥesu āgatanayena jinacakke
paṇṇāsādhike catusate sampatte Tambapaṇṇidipe rājūnam
atthamako Saddhātissassa nāma raṇṇo putto Vattagāmaṇi
nāma rājā rajjam patvā chavassakāle anāgate sattā hīna-
satipaṇṇāsamādhikā hutvā na sakkhissanti mukhapāṭhena
dhāretum ti upaparikkhitvā pubbe vutthehi mahātherehi
anupubbena āgatā pañcamattā mahātherasatā Vattagāmaṇi-
rājānam nissāya Tambapaṇṇidipe padese² Malayajanapade
Ālokalene atthakathāya saha piṭakattayam potthake āro-
pesum. Tañ ca yathāvuttasamgītiyo upanidhāya catuttha-
samgīti yeva nāmā ti veditabbā.

Vuttam c'etam Sāratthadīpaniyam nāma Vinayaṭikāyam:
Catutthasamgītisadisā hi potthakārohasamgīti ti.

Sihalaḍīpe pana Vattagāmaṇirājā Marammaratṭhe Siri-
khettanagare eko nāma Kukkuṭasīsaraḍā ca ekakālena
rajjam kāresi.

Amarapuramāpakassa raṇṇo kāle Sihalaḍīpabhikkhūhi
idha pesitasandesakathāyam pana tettiṃsādhikacatusate
sampatte potthakārūlham akamsū ti āgataṃ.

¹ B. vepullatāya.

² B. dīpekadese.

Vuttam h'etaṃ tattha:

Tettimsādhikacatuvasasataparimāṇakālan ti.

Idaṃ Sihaḷadīpe yāva potthakārūḷhā sāsanaṃ pa-
tiṭṭhānaṃ.

Athāparaṃ Jambudīpe Sihaḷadīpe ca bhikkhū viṣuṃ
viṣuṃ gaṇavasena bhijjimsu yathā Anottatadahato¹ nik-
khamananadiyā Gaṅgā-Yamunādivasena bhijjanti ti. Tattha
Jambudīpe gaṇānaṃ bhijjamānataṃ upari yeva vakkhāma.
Sihaḷadīpe pana gaṇānaṃ bhijjamānataṃ evaṃ datṭhabbā.

Katham? Sihaḷadīpe sāsanaṃ paṭiṭṭhāpayamānakāla-
to attharasādhikavassasate sampatte Vaṭṭagāmaṇirañña² kārā-
pīte Abhayagiri vihāre Parivārakhandhakam pāṭhato atthato
ca vipallāsaṃ katvā Mahāvihāravāsigaṇato puthu hutvā
eko gaṇo bhijji.

So Abhayagiri vāsigaṇo nāma Dhammarucigaṇo ti ca
tass' eva nāmaṃ.

Abhayagiri vāsigaṇassa bhijjamānato dvecattāḷisādhikati-
vassasate sampatte Mahāsenena nāma rañña² kārāpīte
Jetavanavihāre bhikkhū ubhato Vibhaṅgapāṭhe viparīta-
vasena abhisankharitvā Abhayagiri vāsigaṇato viṣuṃ eko
gaṇo ahoṣi.

So Jetavanavāsigaṇo nāma Sāgaliyagaṇo ti ca tass' eva
nāmaṃ.

Jetavanavāsigaṇassa bhijjamānakāla to ekavassādhikānaṃ
tiṇṇaṃ vassasatānaṃ upari Kurundavāsino Kolambavāsino
ca bhikkhū bhāgiṇeyya-Dāthāpatim nāma rājānaṃ nissāya
ubhato Vibhaṅga-Parivārakhandhakapāṭhe viparītavasena
abhisankharitvā yathāvuttehi dvīhi gaṇehi viṣuṃ hutvā
Mahāvihāravāsigaṇuttamaṃ tūlayitvā upacāretvā Mahā-
vihāranāmaṃ gahetvā eko gaṇo bhijji.

Evaṃ Sihaḷadīpe Mahā-Mahindatherādinaṃ vamsabhū-
tena Mahāvihāravāsigaṇena saddhim cattāro gaṇā bhijjimsu.
Tattha Mahāvihāravāsigaṇo yeva eko dhammavādī ahoṣi.
Sesā pana adhammavādino. Te ca pana² adhammavādino
gaṇā bhūtattaṃ pahāya abhūtattthena dhammaṃ agaruṃ
katvā carimsū ti vacanato Sihaḷadīpe adhammavādino tayo

¹ B. Anodatta° ² Min: tayo.

pi alajjino gaṇā parimaṇḍalasuppaṭichannādi sikkhāpadāni anādiyitvā vicarimsu. Tato paṭṭhāya sāsane ekaccānaṃ bhikkhūnaṃ nānappakāravasena nivāsanaṃ pūruṇādiṇi disanti ti veditaḃḃaṃ.

Adhammavādigagaṇaṃ bhijjamānakālato sattavīsādhikānaṃ pañcasatānaṃ vassasahassānaṃ ca upari Sirisaṃghabodhi nāma rājā Mahāvihāragagaṇassa pakkho hutvā adhammavādino tayo gaṇe niggaṇhitvā¹ jinasāsaṇaṃ paggaheṣi. So ca Sirisaṃghabodhirājā amhākaṃ Marammaratṭhe Arimaddananagare Anuruddhena nāma rañṇā samakālavasena rajjasampattiṃ anubhavi. Tato pacchā Sihaḷādīpe Vohāratissassa nāma rañṇo kāle Kapilena nāma amaccena saddhiṃ mantetvā Mahāvihāravāsino bhikkhū nissāya adhammavādigagaṇe niggaṇhitvā jinasāsaṇaṃ paggaṇhāsi.

Tato pacchā ca Goṭṭābhayaṇassa nāma rañṇo kāle Abhayagiriṇvāsino bhikkhū parasamuddaṃ pabbajetvā Mahāvihāravāsino bhikkhū nissāya sāsanaṃ visodhayi. Tato pacchā pi Goṭṭābhayarañṇo puttabhūtaṃ Mahāsenassa nāma rañṇo kāle Abhayagiriṇvāsinaṃ bhikkhūnaṃ abbhantare Saṃghamitto nāma eko bhikkhu rañṇo paḍhānācariyo hutvā Mahā-Mahindatherādiṇaṃ arahantaṇaṃ nivāsaṭṭhānaḃhūtaṃ Mahāvihārārāmaṃ vinassitūṃ Mahāsenarañṇā mantetvā ārabhi.

Tadā nava vassāni Mahāvihāro bhikkhusuñṇo² ahosi.

Aho vata mahātherānaṃ mahiddhikānaṃ nivāsaṇaṭṭhānaṃ³ alajjino bhikkhū vinassāpesuṃ suvaṇṇaḃḃaṃ nissāya nivāsaṇaṭṭhānaṃ kākā viyā ti.

Jetavanavāsinaṃ ca bhikkhūnaṃ abbhantare eko Tisso nāma bhikkhu ten' eva rañṇā mantetvā Mahāvihāre sīmaṃ samūhani. Acheḃattā pana teṣaṃ sīmasamūhanakammaṃ na sampajjī ti.

Aho vata dussilānaṃ pāpakānaṃ kammaṃ acchariyaṃ.

Seyyathā pi nāma sākhāmiḃ appaggho kāsiṇatṭhaṃ mahaggaḃḃaṃ bhindati.

¹ A. niggaḃetvā.

² B. bhikkhū sañṇo.

³ A. and B. nivāsaṭṭhānaṃ.

Evam eva bhinditabbavatthunā bhedakapuggalo¹ ativiya dūro ahoṣī ti.

Bhavanti c'ettha:

Yathā sākhamigo pāpo appaggho yeva kāsikam
Mahaggham kacchachinnamchinnam² mahussāhena
chindati.

Evam adhammavādī pāpo
Dhammavādigaṇaṃ subhaṃ
Mahussāhena bhindayi
Aho acchariyo ayam.

Ārakā dūrato āsum
 Bhinditabbhehi³ bhedakā
 Bhūmito' va⁴ bhavagganto(?)
 Aho kammam ajānatan⁵ ti.

Iceavam⁶ adhammavādigaṇānaṃ balavatāya dhamma-
vādigaṇo parihāyati. Yathā hi gijjhasakunassa pakkha-
vātena suvaṇṇaḥṣṭā pakatiyā thātum na sakkonti evaṃ
eva adhammavādināṃ balavatāya dhammavādī parihāyati.
Byagghavane⁷ viya suvaṇṇamigo nihiytvā⁸ gocaraṃ gāhāti
yathā rucivasena dhammaṃ caritum okāsaṃ na labhi.

Sihalādīpe sasanassa patitṭhānato dvisattatādhikānam
catusatānam vassasahassānañ ca upari sammāsambuddhassa
parinibbānato aṭṭhasattatādhikānam⁹ vassasatānam upari
Mahārājā nāma bhūpālo rajjam kāresi. So pana rājā
Udumbaragirivāsī. Kassapattherapamukhā Mahāvihāravā-
sino bhikkhū tam eva rājānaṃ nissāya sāsane malam
visodhesuṃ. Yathā heraññiko hiraññe malan ti Mahā-
vihāravāsiganato aññe adhammavādinō uppabbajetvā vi-
sodhesuṃ. So ca Mahārājā ambhākam Marammaratthe

¹ B. vattham nā bhedakam puggalo.

² D. kacca jinnamjinnam. *A.* and B. kacca chinna-
chinna. ³ A. chinditabbehi. ⁴ S. pabha va°

⁵ A. D. S. jānatan ti. ⁶ B. Iccetam.

⁷ Min: vyagghavasena. ⁸ B. nīlayitvā.

⁹ B. atthasatādhikānam.

Arimaddananagare Narapati¹-cañ-ñā-sū-nā nāma rañña samakālavasena rajjam kāresi ti veditabbo.

Tato pacchā pi Vijayabāhurājānaṃ Parakkamabāhurājānañ ca nissāya Mahāvihāravāsino bhikkhū sāsanaṃ parisuddhaṃ akāmsu. Adhammavādino sabbe pi uppabbā-jetvā Mahāvihāravāsigaṇo yeva eko patitṭhahi. Yathā abbhādi-upakkilesamalehi vimutto nisanātho ti.

Sirisamghabodhirājā Vohārika - Tissarājā Goṭṭābhaya rājā ti ete rājāno sāsanaṃ visodhentā pi sabbena sabbhaṃ adhammavādigaṇānaṃ avinassanato sāsanaṃ parisuddhaṃ na² tāva ahosi. Sirisamghabodhimahārāṇño Mahārāṇño Vijayabāhuraṇño Parakkamabāhuraṇño ti etesaṃ yeva rājūnaṃ kāle sabbena sabbhaṃ adhammavādināṃ vinassanato³ sāsanaṃ parisuddhaṃ ahosi. Tadā pana adhammavādino sisam pi utṭhahituṃ na sakkā yathā aruṇuggamane kosiya ti. Aparabhāge pana ciraṃ kalam atikkante micchādītṭhikānaṃ vijātiyānaṃ⁽²⁾ bhayena Laṅkādiṇe sāsanaṃ osakkitvā gaṇapūraṇamattassa pi bhikkhusaṃghassa avijjamaṇatāya Mahāvijayabāhuraṇño kāle Rāmaññadesato saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimaladhammasuriyassa nāma rañño kāle Rakkhāṅga-puraratṭhato⁴ saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimalassa nāma rañño kāle tato yeva saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi.

Tato pacchā ca Kittissirirājasihassa nāma rañño kāle Siyāmaratṭhato saṃghaṃ ānetvā tath' eva akāsi ti.

Ayaṃ Sihalādiṇe sāsanaṃ osakkanakathā.

Tato pacchā jinasāsane navutādhike aṭṭhavassasate sampatte Buddhadāsassa nāma rañño kāle eko dhammakathikathero ṭhapetvā Vinayaṭṭakam Abhidhammaṭṭakāṇ ca avasesaṃ Suttantaṭṭakam Sihalabhāsāya parivattitvā abhi-saṅkharitvā ṭhapesi. Tañ ca kāraṇaṃ Cūlavamse vuttaṃ.

Tassa kira Buddhadāsassa rañño puttā asitimattā asīti mahāsāvakaṇaṃ nāmen' eva vohāritā'hesum.

¹ B. Narapatirañña sūnā. Min: Narapati ca Ñā-sū-nā.

² D. omits. ³ D. vinayassanato. B. corrects to above.

⁴ D. S. Rakkhāpura°

Tesu puttesu Sāriputtatherassa nāmena vohārito eko Upatisso nāma rājakumāro pitari devaṃ gate dvecattāḷisa vassāni rajjaṃ kāresi. Tato pacchā kaniṭṭho Mahānāmo nāma rājakumāro dvāsiti vassāni rajjaṃ kāresi. Tassa rañño kāle jinacakke tettiṃsādhikanavutī vasse Sīhaḷādīpe cha-saṭṭhimattānaṃ rājūnaṃ pūraṇakāle Buddhaghoso nāma thero Sīhaḷādīpaṃ gantvā Sīhaḷabhāsāya likhite aṭṭha-kathāgandhe Māgadhabhāsāya parivattitvā likhi. So pana Mahānāmarājā amhākaṃ Marammaratṭhe Siripaccayanagare Sa-na-la-naḥ-kro-naḥ¹ nāmakena raññā samakālo hutvā rajjaṃ kāresi. Parittanidāne pana Brū-maṃ-ti² nāmakena raññā samakālo hutvā rajjaṃ kāresi ti vuttaṃ.

Taṃ na yujjati yeva.

Sīhaḷādīpe pana Kittissirimegho nāma rājā hutvā navame vasse tasmim yeva dipe rājūnaṃ dvasaṭṭhimattānaṃ pūraṇakāle jinacakke tiṃsādhike aṭṭhasatavasse Jambudīpe Kāḷiṅgapurato Kuhasivassa³ nāma rañño jāmātā Dantakumāro Hemamalan nāma rājadhītarāṃ gahe tvā dāṭhā-dhātum thenetvā nāvāya taritvā Sīhaḷādīpaṃ agamāsi. Jinacakke tiṃsādhikadvivassasate Jeṭṭhatissarājā nava vassāni rajjaṃ kāresi Buddhadāsarājā ekūnavisativassāni Upatissarājā ca dvicattāḷisavassāni Mahānāmarājā dvavisati vassāni ti sabbāni sampiṇḍitvā jinasāsanāṃ dvattiṃsādhikanavavassasatapamāṇaṃ hoti. Tasmiṃ ca kāle yadā dvihi vassehi ūnaṃ ahosi tadā Mahānāmarañño kāle tiṃsādhikanavavassasatamatte⁴ sāsane Buddhaghoso nāma thero Laṅkādīpaṃ agamāsi.

Amarapuramāpakassa rañño kāle Sīhaḷādīpakehi⁵ bhikkhūhi pesitasandesapaṇṇe pana chapannaśādhikanavavassasatātikkantesū ti vuttaṃ.

Evam ettha tathavā Buddhaghosatherassa atthupattim saṅkhepamattaṃ⁶ vakkhāmi. Kathaṃ?

¹ D. Nā-la-nāḥ-kro-nāḥ. A. Sañ-lañ-krom. B. Sa-vu lañ kro vu. ² B. Brū-maṃ-thī. B. Bru-ma-nāḥ-thī. A. °thīh.

³ B. Kuhassivassa. Min: Guhasihassa.

⁴ all MSS. °navutivassamatte. ⁵ Min: Sīhaḷādīpe.

⁶ B. saṅkhetamattaṃ.

Sihālabhāsakkharehi parivattitaṃ pariyattisāsanam Māgadhabhāsakkharena ko nāma puggalo parivattitum sakkhisati ti mahātherā nimantayitvā Tāvatisabhavanam gantvā Ghosam nāma devaputtaṃ disvā saddhim Sakkena devānam indena taṃ yācitvā bodhirukkhasamīpe Ghosagāme Kessassa nāma brāhmaṇassa Kesiyā nāma brāhmaṇiyā kucchimhi paṭisandhim gaṇhāpesum.

Khādatha bhonto pivatha bhonto ti ādi brāhmaṇānam aññamaññam ghosakāle vijāyanattā Ghoso ti nāmam akāsi. Sattavassikakāle so tiṇṇam vedānam pāragū ahosi. Atha kho ekena arahantena saddhim vedakathaṃ sallapanto taṃ kathaṃ niṭṭhāpetvā kusalā dhammā akusalā avyakatā dhammā ti ādinā paramatthaṃ vedaṃ nāma buddhamantaṃ pucchi. Tadā so taṃ sutvā uggaṇhitukāmo hutvā tassa arahantassa santike pabbajitvā devasikaṃ devasikaṃ piṭakattayaṃ satṭhimattehi padasahashehi sajjhāyaṃ akāsi. Vācuggataṃ akāsi. Ekamāsen' eva tiṇṇam piṭakānam pāragū ahosi. Tato pacchā raho ekako va nisinnassa etad ahosi: Buddhabhāsate piṭakattaye mama vā paññā adhika udāhu upajjhāyassa vā ti. Taṃ kāraṇam ūtvā upajjhācariyo niggahaṃ katvā ovadi. So samvegapatto hutvā khamāpetum vandi. Upajjhācariyo tvaṃ āvuso Sihāladīpaṃ gantvā piṭakattayaṃ Sihālabhāsakkharena likhitaṃ Māgadhabhāsakkharena likhāhi evaṃ sati ahaṃ khamissāmī ti āha. Buddhaghoso ca pitaraṃ micchādīṭṭhibhāvato mocetvā ācariyassa vacanam sirasā paṭiggahetvā piṭakattayaṃ likhitum Sihāladīpaṃ nāvāya āgamāsi¹.

Tadā samuddamajjhe tihi divasehi taranto Buddhadattathero ca Sihāladīpato nāvāya āgacchanto antarāmagge devānam ānubhāvena aññamaññam passitvā kāraṇam pucchitvā jānitvā jānitvā ca Buddhadattathero evaṃ āha:

Mayā āvuso kato Jinālamkāro appasāro ti maññitvā piṭakattayaṃ parivattitum likhitum okāsam nādamso. Tvaṃ pana piṭakattayaṃ samvaṇṇehi ti vatvā attano Sakkena devānam indena dinnam harīṭakīphalam ayomayalekhanadaṇḍam nisitasilaṃ ca Buddhaghosatherassa adāsi.

¹ Min: āgamāsi.

Evam tesam dvinnam therānam aññamaññam sallapan-
tānam yeva dve nāvā sayam eva apānetvā gacchimsu.
Buddhaghosathero ca Sihaladīpam patvā paṭhamam Sam-
ghapālatheram passitvā: piṭakattayam Māgadhabhāsak-
kharena parivattetum āgato 'mhi ti kāraṇam ārocetvā
Sihalaḥbhikkhū ca sile patiṭṭhāyā ti ādi gātham niyyādetvā
imissā gāthāya attham piṭakattayam āloletvā samvaṇṇehi
ti uyyojesum.

Tasmim yeva divase sāyaṇhakālato paṭṭhāya yathā vutta-
gātham pamukham katvā Visuddhimaggam akāsi. Katvā
tam kammaṃ nipphādetvā¹ tassa nānapabhavam vimam-
setukāmo devānam indo tañ ca gandham antaradhāpesi.
Punā pi thero akāsi. Tath' eva devānam indo antara-
dhāpesi. Punā pi thero akāsi. Evam tikkhattum kārā-
petvā² pubbagandhe pi dassesi³ tiṇṇam pi gandhānam
aññamaññam ekapadamattena pi visesatā natthi Samghapā-
lathero ca tam ārādhayitvā piṭakattayam niyyādesi. Evam
Visuddhimagge Samghapālatherassa āyācanam⁴ ārabha
Visuddhimaggo kato ti āgatam.

Buddhaghosuppattikathāyam pana Samgharājatherassa
āyācanam ārabbhā ti āgatam.

Ayam Buddhaghosuppattikathāyam āgatanayena dassita-
Buddhaghosuppattikathāsāṅkhepo.

Cūlavamse pan' evam āgato. Buddhaghosathero nāma
mahābodhirukkhasamipe ekasmim brāhmaṇagāme vijāto
tiṇṇam pi vedānam pāragū ahosi. Tesu tesu vādesu ca
aticheko. So aññehi ca saddhim pucchāvyākaraṇakammaṃ
kattukāmo Jambudīpatale āhiṇḍanto ekaṃ vihāram patvā
tasmim vā āgantukabhāvena nisīdi. Tasmiñ ca vihāre
Revato nāma thero vasi. Tena therena saddhim sallapanto
so brāhmaṇamāṇavo tisu vedesu āloletvā pañham pucchi.
Pucchitam pucchitam thero vyākāsi. Therassa pana puc-
chitam pañham māṇavo na sakkā vyākātum. Atha
māṇavo pucchi: Ko nāmāyam bhante manto ti. Buddha-

¹ D. nippā° ² B. antaradhāpetvā.

³ A. *corrects to* dassē pi. ⁴ A. B. yācanam.

manto nāmāyan ti vutte uggaṇhitukāmo hutvā therassa santike pabbajitvā piṭakattayaṃ uggaṇhi. Aciren' eva tiṇṇam pi piṭakānaṃ pāragū ahosi. Buddhass' eva ghoso yassa atthi ti Buddhaghoso ti nāmena pākaṭo ahosi. Buddhaghoso ca āyasmato Revatassa santike nisidanto Ñānodayan nāma gandhaṃ Atthasālīniṃ ca gandhaṃ akāsi. Tato pacchā parittatṭhakathāṃ kattukāmo hutvā ārabhi. Tada ācariyo evaṃ āha:

Jambudīpe pana āvuso pālimattam yeva atthi atṭhakathā¹ pana natthi. Ācariyavādo ca bhinno hutvā atthi. Ten' eva Mahā-Mahindatherena ānītā atṭhakathā tīsu ca saṃgītīsu ārūhā pāliyo Sāriputtatherādīhi desito kathāmaggo Sihalaḍīpe atthi.

Tvaṃ gantvā Māgadhabhāsakkharena likhāhi ti² uyyojīyamāno Buddhaghosathero Sihalaḍīpaṃ gantvā Anurādhapure Mahāvihāraṃ pavisitvā Saṃghapālatherassa santike saddhīṃ Sihalaṭṭhakathāya theravāde sutvā atṭhakathāṃ karissāmi ti ārocesi. Sihalaḍḍhikkhū ca pubbe vuttanayen' eva sīle patitṭhāyā ti ādi gāthaṃ niyyādesuṃ. Buddha-ghoso ca saddhīṃ atṭhakathāya piṭakattayaṃ saṃkhipitvā Visuddhimaggaṃ akāsi.

Pubbe vuttanayen' eva Sakko antaradhāpetvā tikkhattuṃ kārāpesi. Saṃghapālathero pi ārādhayitvā piṭakattayaṃ niyyādesi ti.

Kiñcā pi nānāgandhesu nānākārehi Buddhaghosuppati āgatā. Tathā pi Buddhaghosatherassa Sihalaḍīpaṃ gantvā piṭakattayaṃ likhanāṃ³ atṭhakathānaṃ ca karaṇaṃ eva pamāṇaṃ ti manokiliṭṭhaṃ na uppādetabban ti Buddha-ghosathero piṭakattayaṃ likhitvā Jambudīpaṃ paccāga-māsi⁴.

Icevamaṃ pālibhāsāya pariyattim parivattitvā⁵ pacchā⁶ ācariyaparamparasissānusissavasehi⁷ Sihalaḍīpe jinacakkaṃ majjhantikaṃ sumālī viya atidibbati. Anekakoṭīpamāṇehi

¹ A. D. atṭhakathāya. B. atṭhakathāyo.

² B. likhehi ti. D. ohi tam. ³ A. linaṃ.

⁴ A. D. pacchāgamāsi. ⁵ A. parivattetvā.

⁶ A. pabbajjā. ⁷ All MSS. but D. sissavasehi.

sotāpanna-sakadāgāmi-anāgāmi-arahantehi Laṅkādīpaṃ atisobhati sabbapāliḥhullaena tiyojanakapārichattakarukkhena Tāvatisabhaṇaṃ viya sahaṇapattapadumādīhi¹ mahāpoka-kharāṇi viya tesu tesu tḥānesu maggamahāmaggaāpānagharadvāratitthavanapabbataguhāmandiravihārasālādīsu aladdhamaggaphalaṭṭhānaṃ nāma kiñci natthi thokaṃ āgāmetvā piṇḍāya tiṭṭhamānapadese pi maggaphalāni labhimsu yeva. Maggaphalāni sacchikarontānaṃ puggalānaṃ bāhullatāya ayaṃ puthujjano ayaṃ puthujjano ayaṃ puthujjano ti aṅgulim pasāretvā dassetabbo hoti. Ekasmiṃ kāle Sīhalaḍīpe puthujjanabhikkhu nāma n'atthi.

Tathā hi vuttam Vibhaṇḍaṭṭhakathāyaṃ:

Ekavāraṃ puthujjanabhikkhu nāma natthi ti.

Abhiññālābhinaṃ kira mahiddhikānaṃ gamanāgamana-vasena suriyobhāsaṃ alabhitvā dhaññakoṭṭakā² mātukāma dhaññānaṃ koṭṭitum okāsaṃ na labhimsu. Devalokato Sumanasāmaṇero dakkhiṇakkhakaṃ Sīhalaḍīpaṃ ānetvā tassa pāṭihāriyaṃ dassanavasena udakabindūhi tiyojanasataṃ sakalam pi Laṅkādīpaṃ vyāpetvā bhagavatā paribhuttacetiyaṅgaṇaṃ viya hutvā nāvāya gacchantā mahāsamudde udakato nālikeraṃmattam pi disvā sakala-Laṅkādīpaṃ pūjenti. Mahā-Mahindatherassa santike Ariṭṭhattherena saddhiṃ pañcamattā bhikkhusatā paṭhamaṃ tava Vinayaṇṇakāṃ uggaṇhimsu ti. Imehi kāraṇehi Laṅkādīpaṃ jinaṇṇakassa paṭiṭṭhānaṃ hutvā varadīpaṇ ti nāmaṃ paṭilabhi. Sīhalaḍīpe yeva ṇṇakattayaṃ potthakārūlhaṇasena paṭiṭṭhāpetvā tato pacchā Coraṇāgassa nāma rañño kāle sakala-Laṅkādīpaṃ dubbhikkhabhayena piṇṇetvā ṇṇakattayaṃ dhārentā bhikkhū Jambudīpaṃ āgamaṃsu.

Anāgantvā tatth' eva tḥitā pi bhikkhū chātakabhayena piṇṇetvā udarapaṭalaṃ bandhitvā kuccim vālukārāsīmhi tḥapetvā ṇṇakattayaṃ dhāresum.

Kūṭakaṇṇatissassa rañño kāle yeva dubbhikkhabhayaṃ vūpasamitvā Jambudīpato bhikkhū puna gantvā³ Sīhalaḍīpe hi tḥitehi bhikkhūhi saddhiṃ Mahāvihāre ṇṇakattayaṃ

¹ A. satapatta°

² Min: corr. to °koṭṭhakā.

³ D. gatanatthā.

avirodhāpetvā samasamaṃ katvā t̥hapesum. T̥hāpetvā ca pana Sihalādipe yeva suṭṭhu dhāresum.

Tatth' eva aṭṭhakathāyo Buddhaghosathero Māgadhabhāsāya parivattetvā viraci. Pacchā ca yebhuyyena tatth' eva aṭṭhakathā-ṭikā-anumadhulakkhaṇagaṇṭhigandhantarāni akamsu.

Puna sāsanaṃ nabhe ravindu va pākāṇa ti. Tattha Buddhavamsaṭṭhakathaṃ Buddhadattathero akāsi. Itivuttodāna-Cariyāpīṭaka-Thera-Therī-Vimānavatthu-Peta-vatthu-Nettiatṭhakathāyo ācariya-Dhammapālathero akāsi. So ca ācariya-Dhammapālathero Sihaladīpassa samipe Daṃḷaraṭṭhe Padaratitthamhi nivāsītattā Sihalādipe yeva saṃgahe tvā vattabbo.

Paṭisambhidāmaggaṭṭhakathaṃ Mahānāmo nāma thero akāsi. Mahāniddeṣaṭṭhakathaṃ Upaseno nāma thero akāsi.

Abhidhammaṭṭikam pana Ānandathero akāsi. Sā ca sabbāsaṃ ṭikānaṃ ādibhūṭattā Mūlaṭikā ti pākāṭā.

Visuddhimaggassa mahāṭikam, Dighanikāyaṭṭhakathāya ṭikam, Majjhimanikāyaṭṭhakathāya ṭikam, Samyuttanikāyaṭṭhakathāya ṭikam sā ti imāyo ācariya-Dhammapālathero akāsi.

Sāratthadīpaniṃ nāma Vinayaṭikam Aṅguttaranikāyaṭikā ca Parakkama-Bāhuraññā yācīto Sāriputtathero akāsi. Vimativinodaniṃ nāma Vinayaṭikam Daṃḷaraṭṭhāvāsī Kassapathero akāsi.

Anuṭikam pana ācariya-Dhammapālathero. Sā ca Mūlaṭikāya anuttānatthāni uttānāni katvā saṃvaṇṇitattā anuṭikā ti vuccati.

Visuddhimaggassa Cūlaṭikam Madhudīpaniṃ ca aññatarā therā akamsu.

Sā ca Mūlaṭikāya atthāvasesāni ca anuttānatthāni uttānāni ca katvā Mūlaṭikāya saddhiṃ saṃsanditvā katattā madhurasattā ca Madhudīpani ti vuccati.

Mohavicchedaniṃ pana lakkhaṇagandhaṃ Kassapathero akāsi.

Abhidhammāvatāraṃ pana Rūpārūpavibhāgaṃ Vinaya-vinīchayaṃ ca Buddhadattathero, Vinayasamgahaṃ Sāriputtathero, Khuddasaṅkhaṃ Dhammasirithero, Para-

matthavinicchayaṃ Nāmarūpaparicchedaṃ Abhidhammatthasamgahaṇ ca Anuruddhathero, Saccasaṅkhepaṃ Dhammapālathero, Khemaṃ Khemathero te ca saṅkhepato samvaṇṇitattā sukhena ca lakkhaṇiyattā lakkhaṇagandhā ti vuccanti.

Tesaṃ pana samvaṇṇanāsu Abhidhammatthasamgahassa porāṇaṭikaṃ Nava-Vimalabuddhithero¹ akāsi, Sacca-saṅkhepa-Nāmarūpapariccheda-Khemā-Abhidhammāvatarāṇaṃ porāṇaṭikaṃ Vācissara-Mahāsāmithero, Paramatthavinicchayassa porāṇaṭikaṃ Mahābodhithero.

Abhidhammatthasamgahābhidhammāvatarābhinavaṭikāyo Sumaṅgalasāmithero, Saccasaṅkhepābhinavaṭikaṃ Araṇṇa-vāsithero.

Nāmarūpaparicchedābhinavaṭikaṃ Mahāsāmithero, Paramatthavinicchayābhinavaṭikaṃ aññatarathero, Vinayavinicchayaṭikaṃ Revatathero, Khuddasikkhāya purāṇaṭikaṃ Mahāyasathero, tāya yeva abhinavaṭikaṃ Saṃgharakkhitathero ti.

Vajirabuddhiṃ nāma Vinayagaṇṭhipadattham Vajirabuddhithero.

Cūlagaṇṭhi-Majjhimagāṇṭhi-Mahāgaṇṭhiṃ ca Sihaladīpavāsino therā. Te ca padakkamena asaṃvaṇṇetvā anuttānattāṇe yeva samvaṇṇitattā gaṇṭhipadatthā ti vuccanti.

Abhidhānapadīpikaṃ pana Mahā-Moggallānathero, Atthavyākhyānaṃ² Cūlabuddhathero, Vuttodayaṃ Saṃbandhacintanaṃ³ Subodhālaṃkāraṇ ca Saṃgharakkhitathero.

Vyākaraṇaṃ Moggallānathero, Mahāvamsaṃ, Cūlavamsaṃ, Dīpavamsaṃ, Thūpavamsaṃ, Bodhivamsaṃ, Dhātuvamsaṃ ca Sihaladīpavāsino therā.

Dāṭhādātuvamsaṃ pana Dhammakittithero akāsi.

Ete ca pāḷimuttakavasena vuttattā gandhantarā ti vuccanti.

Icevaṃ Buddhaghosādayo theravarā yathābalaṃ yathāsattiṃ pariyattisāsanam upatthambhetvā bahūhi mūlehi bahūhi sākhāhi bahūhi ca viṭapehi upatthambhiyamāno

¹ B. omits nava. ² MSS. Atthavyakkhānaṃ. ³ B. °cittam.

vepullam āpajjamāno mahānigrodharukkho viya thiram
hutvā cirakālam tiṭṭhati ti veditabbam.

Idam Sīhaḷadipe potthakārūhato pacchā sāsanaṣṣa
patitṭhānam.

Ete pi ca mahātherā yathā sattim yathā balaṃ
Atṭhakathādayo katvā maccumukhaṃ upāgamuṃ.

Seyyathā pi ca lokasmiṃ obhāsivāna¹ candimā
Āvahitvāna sattānaṃ hitam atthaṃ va gacchati.

Evam eva mahātherā nānobhāsehi bhāsiya
Āvahitvāna sattānaṃ hitam maccuṃ upāgamuṃ ti.

Iti Sāsanaṣṣe Sīhaḷadīpikasāsanaṣṣakathāmaggo
nāma dutiyo paricchedo.

Idāni yathāṭṭhapitamātikāvasena Suvannaḥhūmiratṭhe
Sāsanaṣṣakathāmaggaṣṣa vattuṃ okāso anuppatto tasmā
Suvannaḥhūmiratṭhasāsanaṣṣakathāmaggaṃ ārabhis-
sāmi.

Tattha Suvannaḥhūmi ti tisu Rāmaññaratṭhesu ekassa
nāmaṃ. Tīṇi hi Rāmaññaratṭhāni honti Hamsāvati-Muttima-
Suvannaḥhūmivasena. Ekadesena sabbam pi Rāmañña-
ratṭhaṃ gahetabbam. Tattha pana Uklāpajanapade²
Taphussa-Bhallike³ ādiṃ katvā bhagavato abhisambuḍḍhitvā
sattasattāhesu atikkantesu yeva āsāḥhimāsassa juṇhapak-
khapañcamadivasato paṭṭhāya Rāmaññaratṭhe sāsanaṃ
patiṭṭhahi.

Idam Rāmaññaratṭhe paṭṭhamam sāsanaṣṣa patiṭṭhānam.

Bhagavato abhisambuddhakālato pubbe yeva Aparantaka-
ratṭhe Subhinnanagare Tissarañño kāle ekassa amaccassa
Tisso Jayo cā ti dve puttā ahesuṃ. Te gihibhāve samvegāṃ
labhitvā mahāsamuddassa samīpe Gajjagirimi nāma pab-
bate isipabbajjāṃ pabbajjitvā nisīdīsu. Tadā nāgiyā

¹ A. obhāsetvāna. ² S. Ullāpa°

³ A. Taphussū. B. Thaphussū.

vijjādharo santhavaṃ katvā dve aṇḍāni vijāyitvā sā nāgi lajjāya tāni vijahitvā gacchi.

Tadā jetṭho Tissakumāro tāni labhivā kaniṭṭhena saddhiṃ vibhajitvā¹ ekaṃ ekassa santike ṭhapesi. Kāle atikkante tehi aṇḍehi dve manussā vijāyimsu. Te dasavassavaye sampatte kaniṭṭhassa aṇḍato vijāyane daharo kālaṃ katvā Majjhimadesa Mithilānagare Gavampati nāma kumāro hutvā uppajji. So sattavassikakāle buddhassa bhagavato santike niyyādetvā pabbājetvā aciren' eva arahā ahoṣi. Jetṭhassa pana aṇḍato vijāyane daharo dvādasavassikakāle Sakko devānaṃ indo āgantvā Rāmaññaraṭṭhe Sudhammapuraṃ nāma nagaraṃ māpetvā Siharājā ti nāmena tattha rajjaṃ kārāpesi. Silālekhaṇe pana Sirimāsoko ti nāmena ti vuttaṃ. Gavampatithero ca attano mātaraṃ daṭṭhukāmo Mithilānagarato āgantum ārabhi. Tadā dibbacakkhunā mātuyā kālaṃ katabhavaṇiṃ ṇatvā idāni me mātā kuhiṃ uppajjati ti āvajjanto² bāhullena nesāḍake vaṭṭānaṃ nivāsanaṭṭhānabhūte dese uppajjati ti ṇatvā sac' āhaṃ gantvā na ovādeyyaṃ mātā me apāyagamaṇiyaṃ apuññaṃ vicinitvā catūsu apāyesu uppajjeyyā ti cintetvā bhagavantam yācitvā Rāmaññaraṭṭham vehāsamaggena āgacchi. Rāmaññaraṭṭhe Sudhammapuraṃ patvā attano bhātunā Siharājena saddhiṃ raṭṭhavāsinaṃ dhammaṃ desetvā pañcasu silesu paṭiṭṭhāpesi. Atha Siharājā āha: Lokesu bhante tvam asi aggataro puggalo ti. Na mahārāja ahaṃ aggataro tisu pana bhavesu sabbesaṃ sattānaṃ makuṭasampkāso Gotamo nāma mayhaṃ satthā atthi. Idāni Majjhimadesaṃ Rājagahaṃ paṭivasati ti.

Evam pana bhante sati tumhākaṃ ācariyaṃ mayhaṃ daṭṭhum arahāma vā no vā ti pucchi. Gavampatithero ca: Āma mahārāja arahatha bhagavantam daṭṭhum. Ahaṃ yācitvā āgacchāmi ti vatvā bhagavantam yāci.

Bhagavā ca abhisambujjhivā aṭṭhame vasse saddhiṃ anekasatabhikkhūhi Rāmaññaraṭṭhe Sudhammapuraṃ ākā-

¹ B. vicājitvā. Min: vibhājitvā.

² A. āvajjento āvajjento.

sena āgamāsi. Rājavanse pañcahi bhikkhusatehi āgamāsi ti vuttam. Silālekhane pana vīsatisahassamattehi bhikkhūhi ti vuttam.

Ettha ca yasmā bhagavā sapaṇiso yeva āgacchi na ekako¹ ti ettakam eva icchitabbam tasmā nānāvadatam paṭicca cittass'ākulitā na uppādetabbā ti.

Atha āgantvā Ratanamaṇḍape² nisīditvā sarājikānaṃ raṭṭhavāsinaṃ amatarasaṃ adāsi tisu saraṇesu pañcasu ca silesu paṭiṭṭhāpesi.

Atha bhagavā dassanattāyā āgatānaṃ channaṃ tāpa-sānaṃ cha kesadhātuyo pūjanattāyā adāsi. Tato pacchā sattatimsa vassāni pūjetvā³ parinibbānakāle pi bhagavato adhiṭṭhānānurūpena citakathānato tettiṃsa dante gahe tvā Gavampatithero Sudhammapuraṃ ānetvā Siharañño datvā tettiṃsa cetiyāni paṭiṭṭhāpesi.

Evam bhagavato parinibbānato aṭṭhame yeva vasse Gavampatithero Rāmaññaratṭhe Sudhammapure sāsaṇaṃ paṭiṭṭhāpesi.

Idaṃ Rāmaññaratṭhe dutiyaṃ sāsaṇassa paṭiṭṭhānaṃ.

Bhagavato parinibbutapañcatimsādhikānaṃ dvinnāṃ satānaṃ upari Suvannabhūmiṃ nāma Rāmaññaratṭham āgantvā Soṇathero Uttarathero cā ti dve therā pañcavaggakammārahehi bhikkhūhi saddhiṃ sāsaṇaṃ paṭiṭṭhāpesuṃ.

Te ca therā Mahā-Moggaliputta-Tissatherassa saddhivihārikā ti aṭṭhakathāyaṃ āgatā.

Taphussa-Bhallike⁴ Gavampatitherañ ca paṭicca sāsaṇaṃ tāva paṭiṭṭhāhi.

Tañ ca na sabbenā sabbam ogāhetvā ye ye pana saddhā sampannā⁵ te te attano attano icchāvasen'eva sāsaṇaṃ paṭiṭṭhāpesu.

Pacchā pana Soṇuttaratherā mahussāhena ācariya-ānattiyā sāsaṇassa paṭiṭṭhāpanattāyā ussukkaṃ āpannā

¹ B. S. ekato. ² B. maṇḍappe. ³ Min: pūretvā.

⁴ B. Tapussu Bhallike. ⁵ A. B. pasannā.

patitthāpesum. Tena Atthakathāyaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitthāpehi ti kārītapaccayavasena ānattivibhattivasena ca vuttam¹.

Tadā pana Suvannabhūmiratthe Sudhammapure Sirimāsoko nāma rājā rajjaṃ kāresi. Tañ ca² Sudhammapuranāma Kelāsapabbatamuddhani dakkhiṇāya anudisāya pubbaḍḍhabhāgena pabbatamuddhani aparaddhabhāgena bhūmitale tiṭṭhati.

Tāni yeva gulapācakānaṃ manussānaṃ gehasadisāni gehāni yebhuyyena saṃvijjanti ten' eva Golamittikanāmena pi vohariyanti.

Tassa pana nagarassa mahāsamuddasamīpe thitattā daka-yakkhiṇī sabbadā āgantvā rājagehe jāte jāte kumāre khādī.

Soṇutteratherānaṃ sampattadivase yeva rājagehe ekaṃ puttam vijāyi. Dakayakkhiṇī ca khādissāmī ti saha pañcahi yakkhiṇīsatehi āgatā taṃ disvā manussā bhāyitvā mahāviraṇaṃ ravanti. Tadā therā bhayānakam sihasīsavasena³ ekasīsasārīradvayasambandhasaṅgānaṃ manusīharūpaṃ māpetvā⁴ dassetvā taṃ yakkhiṇiṃ sapariṣaṃ palāpesum. Therā ca puna yakkhiṇiyā anāgamanatthāya parittam akamsu. Tasmiṃ ca samāgame āgatānaṃ manussānaṃ Brahmajālasuttaṃ adesayum. Saṭṭhimattasahassā sotāpannādīparāyaṇā ahesum. Kuladārakānaṃ addhuddhāni⁵ saḥassāni pabbajimsu kuladhītānaṃ pana diyaḍḍhasahassam. Rājakumārānaṃ pañcasatādhikasahassamattaṃ pabbajimsu. Avasesā pi manussā sarane patitthahimsu.

Evam so tattha sāsanaṃ patitthāpesi ti.

Vuttañ ca Atthakathāyaṃ:

Suvannabhūmiṃ gantvāna Soṇuttarā mahiddhikā
Piśāce niddhamitvāna Brahmajālam adesayun ti.

Tato patthāya rājakumārānaṃ Soṇuttaranāmehi yeva nāmaṃ akamsu. Avasesadārakānaṃ pi rakkhasabhayato⁶

¹ D. catuttham. ² Min: taṃ hi. ³ B. A. omit siha.

⁴ S. pāpetvā. ⁵ B. S. addhādi. D. addhuni.

⁶ S. rakkhasāyatho.

vimocanattam tālapattabhujjapattesu therehi māpitaṃ manusiharūpaṃ dassetvā matthake t̥hapesuṃ. Manussā ca silāmayam manusiharūpaṃ katvā Sudhammapurassa āsanne padese t̥hapesuṃ. Tam yāvajjatanā atthi ti. Iccevaṃ bhagavato parinibbānato pañcatimsādhike vassasate sampatte Soṇuttaratherā āgantvā sāsanaṃ patit̥thāpetvā anuggahaṃ akamsū ti.

Idaṃ Rāmaññaraṭṭhe tatiyaṃ sāsanaṃ patit̥thānaṃ.

Tato pacchā chasatādhike sahasse sampatte pubbe vutthehi tihi kāraṇehi sāsanaṃ uppatit̥thānabhūtaṃ Rāmaññaraṭṭhaṃ dāmarikacorabhayena pajjararogabhayena sāsanaṃ paccatthikabhayena cā ti tihi bhayehi ākulitaṃ ahosi.

Tadā ca tattha sāsanaṃ dubbalaṃ ahosi yathā uḍake mande tatra jātaṃ uppalaṃ dubbalaṃ ti.

Tattha bhikkhū pi sāsanaṃ yathā kāmaṃ pūretum na sakkā. Sūriyakumārassa nāma Manohārirañño pana kāle sāsanaṃ ativiya dubbalaṃ ahosi. Jinacakke ekasat̥thādhike¹ vassasate sampatte kaliyuge ca ekūnavisat̥thādhike catuvassasate sampatte Arimaddananagare Anuruddho nāma rāja tato saha piṭakena bhikkhusaṃghaṃ ānesi. Tato pacchā jinacakke navādhike sattasate sahasse ca sampatte Laṅkā-dīpe Sirisaṃghabodhi-Parakkamabāhumahārājā sāsanaṃ soḍhesi. Tato channaṃ vassānaṃ upari kaliyuge dvattimsādhike pañcasate sampatte Uttarājīvo nāma thero sāsane pākato ahosi.

So pana Rāmaññaraṭṭhavāsino Ariyavaṃsatherassa saddhivihāriko.

Ariyavaṃsathero pana Kappuṇṇanagaravāsino² Mahākālatherassa saddhivihāriko. Mahākālathero pana Sudhammapuravāsino Prāṇadassītherassa³ saddhivihāriko.

Ayam pana Uttarājīva-Chapadatherānaṃ vaṃsadīpanatthaṃ vuttā. So pana Prāṇadassīthero⁴ lokiyābhiññāyo labhitvā niccaṃ abhinhaṃ pāto va Magadharat̥the

¹ B. ekasatādhike.

² B. Kambuṇṇanagara° A. kappuna°

³ S. *add*s dasa° ⁴ A. Brāṇadassī.

Uruveḷanigame¹ mahābodhiṃ gantvā mahābodhiyaṅgaṇaṃ
sammajjitvā puna āgantvā Sudhammapure piṇḍāya cari.
Idaṃ therassa nibaddhavattaṃ.

Ayaṇ ca attho. Sudhammapurato Magadharaṭṭhaṃ
gantvā Uruveḷanigame vāṇijakammaṃ karontā tadākāraṃ
passitvā paccāgamanakāle Sudhammapuravāsinaṃ kathe-
sum.

Tasmā viññāyati² tasmiṇ ca kāle Uttarājīvathero pari-
punnāvisativassena Chapadena nāma sāmaṇerena saddhiṃ
Sihāladīpaṃ gacchi. Sihāladīpavāsino ca bhikkhū: mayaṃ
Mahā-Mahindatherassa vamsikā bhavāma tumhe pi Soṇu-
taratherānaṃ vamsikā bhavatha, tasmā mayaṃ ekavamsikā
bhavāma samānavādikā ti vatvā Chapadasāmaṇerassa upa-
sampadakkammaṃ akāmsu.

Tato pacchā cetiyavandanādini kammāni niṭṭhāpetvā
Uttarājīvathero saddhiṃ bhikkhusaṃghena Arimaddana-
nagaraṃ³ paccāgamāsi.

Chapadassa pana etad ahosi: sac' āham ācariyena saha
Jambudīpaṃ gaccheyyaṃ bahūhi nātipalibodhehi pari-
yattuggaḥaṇe antarāyo bhaveyya⁴. Tena hi Sihāladīpe
yeva vasitvā pariyattim uggahetvā paccāgamiṣsāmi ti.
Tato ācariyassa okāsaṃ yācitvā Sihāladīpe yeva paṭivasi.
Sihāladīpe vasitvā yāva laddhatherasammutikā pariyattim
pariyāpunitvā puna Jambudīpaṃ paccāgantukāmo ahosi.
Atha tassa etad ahosi: ahaṃ ekako va gacchanto sace
mama ācariyo natthi sace pi Jambudīpavāsinaṃ bhikkhu-
saṃghena saddhiṃ Vinayakammaṃ kātum na iccheyyaṃ
evaṃ sati visum kammaṃ kātum na sakkuṇeyyaṃ, tasmā
piṭakadharehi catūhi therehi⁵ saddhiṃ gaccheyyaṃ iccetaṃ
kusalan ti.

Evam pana cintetvā Tāmalittigāmaṃvāsinaṃ Sīvalitherena,
Kambojaraṇṇo puttabhūtena Tāmalindatherena, Kiṇṇipura-
vāsinaṃ Ānandatherena Rāhulatherena cā ti imehi catūhi
therehi saddhiṃ nāvāya paccāgacchi⁶.

¹ Min: 'nigamaṃ. ² B. viññāyī ti.

³ A. Ariyamaddana° ⁴ S. bhaveyyaṃ.

⁵ Min. and B. omit therehi. ⁶ B. gañchi.

Te ca therā piṭakadharā ahesum¹ dakkhā thāmasampannā ca tesu visesato Rāhulathero thāmasampanno. Kusimanagaram sampattakāle upakattḥavassūpagamanakālo hutvā Arimaddananagare ācariyassa santikaṃ asampāpunitvā Kusimanagare yeva vassam upagamimsu.

Tesam vassūpagamanavihāravatthuārāmapākāro ca Kusimanagarassa dakkhiṇadisābhāge yāvajjatanā atthi.

Vassam vuṭṭhakāle pana mahāpavāraṇāya pavāritvā² te pañca therā Arimaddananagaram agamaṃsu.

Uttarājivathero ca Arimaddananagaravāsīhi bhikkhūhi visum hutvā samghakammāni akāsi. Kiñcā pi c'ettha Uttarājivatherādayo Sihaḷadipato paccāgantvā Arimaddananagare vasitvā sāsanaṃ anuggaheṣum.

Rāmaññaratṭhe pana jātattā pubbe ca tattha nivāsitattā³ idha dassitā ti daṭṭhabbā.

Tasmiṃ ca kāle Daḷanagare Padīpajeyyagāme jāto Sāriputto nāma mahallakasāmaṇero eko Arimaddananagaram gantvā Ānandatherassa santike upasampajjitvā pariyattim pariyāpuni.

So bahussuto ahosi dakkho thāmasampanno ca. Tam attham sutvā Narapati-cañ-sū⁴ rājā cintesi: Sace so aṅgapaccāngasampanno bhaveyya ācariyaṃ katvā ṭhapessāmi anuggahessāmi ti. Rājā evaṃ cintetvā rājapurise pesetvā vimamsāpesi.

Rājapurisā ca tassa⁵ chinnapādāṅguṭṭhaggatam⁶ passitvā tam attham rañño ārocesum. Rājā tam sutvā evaṃ vikalāṅgapaccāṅgo bhaveyya padhānācariyaṭṭhāne ṭhapetum na yutto ti katvā padhānācariyabbhāvam na akāsi. Pūjasakkāramatten' eva anuggaḥam akāsi.

Ekasmiṃ ca kāle Dhammavilāso ti lañcam⁷ datvā Rāmaññaratṭhe sāsanaṃ sodhetvā parisuddham karohi ti Rāmaññaratṭham pesesi.

¹ Min: honti. ² A. pavāretvā. ³ B. nivāsattā.

⁴ B. Narapati-cañ-chu. D. °cañ ñu.

⁵ A. B. yassa. D. h'assa. S *corr. to* tassa.

⁶ A. °aṅguṭṭhatam. ⁷ A. B. lañcam.

So ca Rāmaññarattham gantvā Daḷanagare bahunnam bhikkhūnam dhammavinayaṃ vācetvā sāsanaṃ paggahehi. Tattha ca Rāmaññamanussā tassa Dhammavilāsatherassa sissānusissā Sihaḷabhikkhūgaṇā ti vocharanti. Icevaṃ Sihaḷadīpikassa Ānandatherassa sissaṃ Dhammavilāsaṃ paṭicca Rāmaññaratthe Sihaḷadīpato sāsanaṃ āgata-maggo ti.

Idaṃ Rāmaññaratthe catuttham sāsanaṃ paṭiṭṭhānam.

Tasmiṃ ca kāle Muttimanagare aggamahehiyā ācariyā Buddhavaṃsathera-Mahānāgatharā Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ bhikkhūnaṃ santike puna sikkhaṃ gaṇhitvā Muttimanagaraṃ paccāgantvā Muttimanagaravāsīhi bhikkhūhi viṣuṃ hutvā saṃgha-kammāni katvā sāsanaṃ paggaheṣuṃ. Te ca therā paṭicca Rāmaññaratthe puna Sihaḷadīpato sāsanaṃ āgatan ti.

Idaṃ Rāmaññaratthe pañcamam sāsanaṃ paṭiṭṭhānam.

Tato pacchā ca Muttimanagare Setibhindassa rañño mātuyā ācariyo Medhaṃkaro nāma thero Sihaḷadīpaṃ gantvā Sihaḷadīpe araññavāsīnaṃ mahātherānaṃ santike puna sikkhaṃ gaṇetvā pariyattim pariyāpūṇitvā suvaṇṇa-rajatamaye tipusāsachanne Setibhindassa rañño mātuyā kārapite vihāre nisīditvā sāsanaṃ anuggahehi. Lokadīpa-kasāraṇ ca nāma gandham akāsi. Athāparam pi Muttima-nagare Sevasuvaṇṇasobhano nāma thero Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ therānaṃ santike puna sikkhaṃ gaṇetvā Muttimanagaraṃ eva paccāgacchi¹.

So pana thero araññe yeva vāsī dhutaṅgadharo ca ahoṣi appiccho, santuttho, lajjī, kukkucako, sikkhākāmo dakkho thāmasampanno ca. Sihaḷadīpe Kalambumhi nāma jātassare udakukkhepasīmāyaṃ atirekapañcavaggena Vanaratanaṃ nāma saṃgharājāṃ upajjhāyaṃ katvā Rāhula-Bhaddaṃ nāma Vijayabāhurañño ācariyabhūtaṃ therāṃ kammavā-cācariyaṃ katvā upasampajji. So ca thero pun' āgantvā² Muttimanagare yeva vasiṭvā gaṇaṃ vadḍhetvā sāsanaṃ anuggahehi ete ca dve there paṭicca Rāmaññaratthe Sihaḷadīpato sāsanaṃ āgataṃ.

¹ B. gañchi. ² B. gantvā.

Idam Rāmaññaraṭṭhe chaṭṭham sāsanaṣa paṭiṭṭhānam.
Tato pacchā sāsanaṣasena dvivassādhike dvisate kali-
yugato ekāsītike sampatte Haṃsāvatīnagare Siriparama-
mahādhammarājā ti laddhanāmo Dhammacetiṭṭharājā
Kusimamaṇḍale Haṃsāvatīmaṇḍale Muttimamaṇḍale ca
raṭṭhavāsino sapajam viya dhammena samena rakkhivā
rajjam kāresi.

So ca rājā tisu piṭakesu catūsu ca vedesu vyākaraṇa-
chandālamkāradisu ca cheko, sikkhitanānāsippo¹ nānā-
bhāsasu ca pasuto saddhāsīlādiguṇopeto kumudakundasa-
radacandikāsamanāsitaḡajapaṭibhūto² ca sāsane ca atīva
pasanno aḡosi.

Ekasmiṃ kāle so cintesi: bhagavato sāsanaṃ nāma
pabbajjāupasaṃpadabhāvena sambandham upasaṃpada-
bhāvo ca sīmāparisāvatthuñattikammavācāsapaṭṭiḡi sam-
bandho ti. Evañ ca pana cintetvā Sīmāvinicchayaṃ tassa
vaṇṇanaṃ³ Vinayaṣaṃgahaṃ tassa vaṇṇanaṃ Sīmālam-
kāraṃ Sīmāsaṃgahañ ca saddato atthato ca punappunam
upapaṛikkhitvā aññamaññaṃ saṃsanditvā pubbāparaṃ
tūlayitvā bhagavato adhippāyo īdiso gandhakārānaṃ
adhippāyo īdiso ti passitvā amhākaṃ Rāmaññaraṭṭhe
baddhanadisaṃuddaḡātassaraḡayo sīmāyo⁴ bahukā pi
samānā ayaṃ paṛisuddhā ti vavaṭṭhāpetuṃ dukkaṛaṃ.

Evaṃ sati sīmā paṛisā paṛisuddhā bhavituṃ dukkaṛā
ti paṭibhāti.

Tato pacchā Rāmaññaraṭṭhe ti piṭakadharavyattapaṭi-
balatherehi mantetvā rañño paṭibhānānurūpaṃ sīmāpaṛisā
paṛisuddhā bhavituṃ dukkaṛā ti therā vinicchiniṃsu⁵. Atha
ra ḡā evaṃ pi cintesi: Aho vata sammāsaṃbuddhassa
sāsanaṃ pañca vassasaḡassāni paṭiṭṭhaḡissati ti gandhesu
vutto pi samāno abhisambuddhato catusaṭṭhādhikadvisa-
hassamatten 'eva kālena sāsane malaṃ hutvā upasaṃpada-
kammesu kaṅkhaṭṭhānaṃ tāva uppajji kaṭhaṃ pana pañca-
vassasaḡassāni sāsanaṣa paṭiṭṭhānaṃ bhavissati ti evaṃ

¹ B. °kappo. ² D. S. °candakā°

³ A. D. S. vaṇṇanaṃ. ⁴ Min: sīmādayo.

⁵ Min: vinicchindim̐su.

dhammasamvegaṃ uppādetvā punā pi evaṃ cintesi. Evaṃ ettakaṃ sāsanaṃ malaṃ dissamāno pi samāno upasampadakkamme¹ kaṅkhāthūnaṃ dissamāno pi samāno parisuddhatthāya anārabhivā mādiso appossukko majjhatto nisīdituṃ ayutto. Evaṃ hi sati bhagavati saddhāpasanno 'mhi ti vattabbataṃ anāpajjeyyaṃ.

Tasmā sāsanaṃ nimmalaṃ kātuṃ ārabhissāmi ti.

Kuto nu kho dāni sāsanaṃ āharitvā thiraṃ patitthāpeyyaṃ ti āvajjanto evaṃ cintesi: bhagavato kira parinibbānato chattimsādhike dvisate sampatte Mahāmoggaliputta-Tissathero Mahā-Mahindatheraṃ pesetvā Sihalaḍipe sāsanaṃ patitthāpesi. Tadā Devānampiya-Tissarājā Mahāvihāraṃ kārāpetvā adāsi. Sāsanavaraṇ ca ekasītādhikāni dvivassasatāni vimalaṃ hutvā patitthahi. Bhikkhusamgho pi Mahāvihāravāsigaṇavasena ekato va atthāsi. Tato pacchā Abhayagirivāsi-Jetavanavāsivasena dvedhā hutvā bhijji. Jinacakke atthasattatādhike sahasse sampatte Sirisaṃghabodhi - Parakkamabāhumahārājā Kuṭumbhayagirivāsi-Mahākassapatherapamukhaṃ² Mahāvihāravāsigaṇaṃ anuggahe tvā yathā vutte dve gaṇe visodhesi sāsanaṃ nimmalaṃ akāsi. Tato pacchā Vijayabāhū-Parakkamabāhurājūnaṃ dvinnāṃ kāle pi sāsanaṃ nimmalaṃ hutvā yeva atthāsi.

Ten' eva vyattapaṭibalabhikkhū āyācivā Sihalaḍīpaṃ gantvā puna sikkhaṃ gaṇhāpessāmi tehi pana parampara vasena pavattānaṃ bhikkhūnaṃ vasena amhākaṃ Rāmañña-ratthe sāsanaṃ nimmalaṃ hutvā patitthahissati ti evaṃ pana cintetvā Moggallānatheraṃ Somatheraṇ ca Sihalaḍīpaṃ gamanattāya yāci.

Therā ca sāsana paṭiyattakammaṃ idan ti manasikaritvā paṭiññaṃ akaṃsu³. Rājā ca dāṭhādhatupūjanattāya bhikkhusamghassa pūjanattāya⁴ Bhuvane kabāhurañño paṇṇākārattāya deyyadhammapaṇṇākāravattūni paṭiyādetvā Citradūtaṃ Rāmadūtaṃ ti ime dve amaccā dvisu nāvāsu nāyakaṭṭhāne ṭhapetvā kaliyuge sattatimsādhike atthavassasate sampatte māghamāsassa puṇṇamito ekā-

¹ D. kammesu.

² B. Kuṭumhaya°

³ D. S. akāsi.

⁴ B. bhuñjanattāya.

dasamiyaṃ sūracavāre¹ Citradūtaṃ saddhiṃ Moggallānatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi. Phagguṇamāsassa aṭṭhamiyaṃ Sihaḷadīpe Kalambutitthaṃ pāyāsi. Rāmadūtaṃ pana tasmīṃ yeva vasse māghamāsassa puṇṇamito dvādasamiyaṃ candavāre saddhiṃ Somatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi.

Ujukaṃ pana vātaṃ alabhitvā citramāsassa juṇhapakkhānavamiyaṃ Sihaḷadīpe Valligāmaṃ pāyāsi. Tato pacchā te pi dve amaccā dvīsu nāvāsu ābhatāni dātabbapaṇṇā-kāravatthūni sandesapaṇṇāni ca Bhuvanekabāhurañño bhikkhusaṃghassa ca adāsi.

Raṇṇā pesitabhikkhūnaṃ ca sandesapaṇṇe kathitaniyāmen² eva Kalyāṇiyaṃ nāma nadiyaṃ udakukkhepasīmāyaṃ sāmaṇerabhūmiyaṃ patitthāpetvā puna upasampadakkammaṃ akappaṃsu.

Upasampajjitvā ca Bhuvanekabāhurājā nānāpakāre bhikkhūnaṃ sārūpe parikkhāre datvā idaṃ pana āmisa-dānaṃ yāva jīvita-pariyosānā yeva paribhuñjitabbaṃ bhavissati nāmalañchaṃ³ pana na jirissati ti katvā Rāmadūtassa nāvāya padhānabhūtassa Somatherassa Sirisaṃghabodhisāmi ti nāmaṃ adāsi.

Avasesānaṃ pana dasannaṃ³ therānaṃ Kittisirimeghasāmi Parakkamabāhusāmi Buddhaghosāsāmi Sihaḷadīpavisuddhasāmi Guṇaratanadharasāmi Jīṇālaṃkārasāmi Ratanamālisāmi Sattamatejasāmi Bhuvanekabāhusāmi ti nāmāni adāsi. Citradūtassa nāvāya padhānabhūtassa Moggallānatherassa Dhammakittilokagarusāmi ti nāmaṃ adāsi. Avasesānaṃ pana Sirivanaratanasāmi Maṅgalatherasāmi Kalyāṇatissasāmi Candagirisāmi Siridantadhātusāmi Vana-vāsītissasāmi Ratanālaṃkārasāmi Mahādevasāmi Udumbaragirisāmi Cūḷābhayaṭissasāmi ti nāmāni adāsi. Bāvisātiyā pana pacchā samaṇānaṃ nāmaṃ na adāsi. Abhinavasikkham pana sabbesaṃ yeva adāsi. Tato pacchā cetiyapūjanādīni katvā taṃ taṃ kiccaṃ nipphādetvā puna āgamaṃsu.

¹ B. *corrects to* suravāre.

² A. B. lañchaṃ.

³ S. dasānaṃ.

Bhuvanekabāhurajā Citradūtā evaṃ āha: Rāmādhīpati-
no rāṇño paṇṇākāraṃ¹ paṭidātum icchāmi paṭidūtaṃ ca
pesetum tāva tvaṃ āgamehi ti. Evam pana vatvā paccā-
gamanakāle² caṇḍavātabhayena mahāsamuddamajjhe nāvā
avagacchati³.

Tena Sihalarāṇño pesitanāvāya sannipatitvā āruhitvā
āgacchantā tīni divasāni atikkamitvā puna caṇḍavātabha-
yena agambhīrattṭhāne silāya ghaṭṭetvā⁴ laggitvā gantum
asakkuntvā ekaṃ ulumpam bandhitvā jamghen' eva
agamamsu. Sihalarāṇño ca dūto paṇṇākāraṃ datvā
paccāgamāsi. Bhikkhūsu ca cha bhikkhū antarāmagge
yeva maccu ādāya gacchati aho aniccā vata saṅkhārā ti.

Honti c'ettha:

Imesam pana āradham
Na kiccaṃ yāva niṭṭhitam
Na tāva ādiyissanti
Maccu natthi apekkhanā.

Nikkāruniko hi esa
Balakkārena ādiya
Rodamānam va ṇātinam
Anicchantam va gacchati ti.

Rāmādhīpatirāja ca tesam bhikkhūnam pattakāle Haṃ-
sāvatīnagarassa paccimasmiṃ disābhāge Naraśūreṇa nāma
anaccena paribhutte gāmakhette pālīattṭhakathātikādayo
punappunam passitvā upaparikkhitvā simāsamūhanasīmā-
sammutikammāni⁵ kāraṇesi. Sihalaḍḍipe bhagavatā nāhāyita-
pubbāya Kalyāṇiṃ nāma nadiyaṃ udakukkhepasīnam
katvā tattha Mahāvīhāravāsīnam bhikkhūnam santike
upaladdhaupasampadabhāvehi bhikkhūhi katattā Kalyāṇi-
sīmā ti samaññaṃ akāsi.

Icevaṃ Rāmādhīpatirāja patta-Lankābhikkhū nissāya
sāsanam suttu patitṭhitam akāsi. Kalyugassa attṭha-

¹ A. paṇṇākādāraṃ. ² MSS. paccā āgamanakāle.

³ Min: āgacchati. ⁴ S. ghaṭetvā. D. ghaṭṭetvā.

⁵ A. B. omit.

tiṃsādhika - aṭṭhavassasatakalato¹ yāva ekacattāṣādhika-
aṭṭhavassasatā tesam bhikkhūnam vaṃse asītimattā gaṇa-
pāmoḁkṭhatherā ahesuṃ.

Tesam sissajātāni pana chabbisādhikāni dvisatāni
catusahassāni dasahassāni ahesuṃ. Evam bhagavato
sāsanam Rāmaññaraṭṭhe vuḁḁhim verūḁhim vepullam āpajji ti.

Idam Rāmaññaraṭṭhe pañcamam sāsanassa patitṭhānam.

Yadā pana Arimaddananagare Anuruddho nāma rājā
Sudhammapuram sarājikam abhibhavitvā viddhamsi tadā²
Rāmaññaraṭṭham rājasuññam hutvā tiṭṭhati³. Rāmaññaraṭṭhe
Muttimanagare Soṇuttaravaṃso eko gaṇo, Sivalivaṃso eko,
Tāmalindavaṃso eko, Ānandavaṃso eko, Buddhavaṃso eko,
Mahānāgavaṃso eko ti cha gaṇā viṣuṃ viṣuṃ hutvā
aṭṭhamsu nānāsaṃvāsakā nānānikāyā. Dhammacetiya-
raññā pana kārapitasāsanam pi abhijjamānam⁴ hutvā
aṭṭhāsi. Samānasaṃvāso⁵ ekanikāyo yeva ahoṣi. Hamsāvati-
Muttima-Suvaṇṇabhūmivasena tiṇi pi Rāmaññaraṭṭhāni
Sunāparantasamkhātena Marammaratṭhena ekābaddhāni
hutvā tiṭṭhanti.

Pubbe ca Marammaratṭhindaṛājūnam āṇāpavattanaṭṭhā-
nāni ahesuṃ.

Tasmā Marammaratṭhato ekacce bhikkhū Rāmañña-
raṭṭham gantvā Kalyāṇisimāyam puna sikkham gaṇhimsu.
Dhammacetiyaṛaññā kārapitasāsanam sakalam Maramma-
raṭṭham pi vyāpetvā ogāhetvā tiṭṭhati.

Rāmaññaraṭṭhe Soṇuttaratherānam sāsanam patitṭhā-
pitakālato paṭṭhāya yāva Sudhammapure Manohariraññā
arahantānam saṃviṇṇamānatā veditabbā. Tato pacchā pana
Uttarājiva-Ariyavaṃsa-Mahākāla-Prāṇadassītherānam kāle
lokiyajjhānābhinnālābhino⁶ yeva saṃviṇṇanti. Adhunā pana
tisu pi Rāmaññaraṭṭhesu Dhammacetiyaṛaññā kārapitasā-
sanam yeva tiṭṭhati. Ettha ca hetuphalasambandhavasena
ādiāntavasena ca sāsanavaṃsam paññāya tūlayitvā ādīto

¹ A. Aṭṭhasatādhika° ² A. D. S. yadā.

³ B. patitṭhahi. ⁴ A. abhijjamānam.

⁵ S. samānavaṃso.

⁶ B. lokiyadhyānābhinnālābhiyo. Min: 'lābhiyo.

va dassitehi tihi nayehi yathā pavenī ghaṭṭiyati¹ tathā gaṇheyyā ti.

Ayañ ca Sāsanavaṃso lajjipesalasikkhākāmānaṃ yeva vasena vutto nālaḍḍinaṃ vasenā ti daṭṭhabbo.

Tāya ca theraparamparāya Muttimanagaravāsī Medham-karathero Lokadīpakasāraṃ² nāma gandhaṃ akāsi. Haṃ-sāvatinagaravāsī pana Ānandathero Madhurasārattha-dīpanin³ nāma Abhidhammaṭṭikāya samvaṇṇanaṃ Hamsā-vatinagaravāsī yeva Dhammabuddhathero Kavisāraṃ nāma chandovaṇṇanaṃ Hamsāvatinagaravāsī yeva Saddhammā-lampkārathero Paṭṭhānasāratthadīpanin⁴ nāma pakaraṇaṃ tatth' eva⁵ aññataro thero Apheggusāraṃ nāma gandhaṃ akāsi. Evaṃ anekappakārānaṃ gandhakārānaṃ mahā-therānaṃ vasanaṭṭhānaṃ hutvā sāsanaṃ ogāhetvā virūl-haṭṭhānaṃ ahoṣi ti.

Iti Sāsanavaṃse Suvannaabhūmisāsanaṃsakathāmaggo nāma tatiyo paricchedo.

Idāni pana Yonakaraṭṭhe sāsanaṃ⁶ uppattiṃ kathessāmi.

Bhāgavā hi veneyyahitāvaho Yonakaraṭṭhe mama sāsanaṃ cirakālaṃ patiṭṭhahissati ti pekkhitvā saddhiṃ bhikkhu-saṃghena desacārikam āhiṇḍanto Labhuñjaṃ nāma nagaraṃ agamāsi. Tadā eko nesādo hariphalāṃ datvā taṃ pari-bhuñjitvā haribije khipite⁶ paṭhaviyaṃ apatitvā akāse yeva patiṭṭhāsi⁷. Taṃ disvā sitaṃ pātvakāsi. Taṃ atthaṃ disvā Ānandathero pucchi. Anāgate kho Ānanda imasmiṃ ṭhāne mama dhātucetiyaṃ patiṭṭhahissati sāsanaṃ virūlham āpajjissatīti vyākāsi.

Bhagavatā pana hariphalassa bhuñjitatṭhānattā Hari-bhuñjo ti tassa raṭṭhassa nāmaṃ ahoṣi. Dvinnāṃ tāpasā-naṃ ṭhapitaṃ jalasuttitaṃ⁸ paṭicca Yonakānaṃ bhāsāya Labhuñjo ti nāmaṃ ahoṣi. Tadā tattha Mapinnāya nāma ekissā mātikāya samīpe nisinna eko lavakulikajetṭhako⁹

¹ B. ghaṭṭiyati. Min: ghaṭṭhiyati. A. ghaṇṭhiyati.

² A. Lokapadīpasāraṃ. ³ B. Madhu°

⁴ A. B. °sāradīpanim. ⁵ A. Min: tath'eva.

⁶ Min: khipi te. ⁷ A. B. tiṭṭhāsi.

⁸ B. elasuttitaṃ. ⁹ B. lavapulika° A. lavakusika°

attano puttāṃ sattavassikaṃ bhagavato niyyādetvā pabbājesi. Kammatṭhānānuyogavasena aciren' eva arahattaṃ pāpuni. Sattavassikassa ca sāmaṇerassa arahattaṃ sacchikatattṭhānataṃ paṭicca Yonakabhāsāya etaṃ thānaṃ Ca-naḥ-ma iti vuccati. Cīrakālavasena Ja-maḥ-ma iti vuccati.

Tato paṭṭhāya yeva Yonakaraṭṭhe sāsanaṃ paṭiṭṭhāhi ti. Idam Yonakaraṭṭhe paṭhamam sāsanaṃ paṭiṭṭhānam.

Sāsane pana pañcatimsādhike dvivassasate sampatte Mahārakkhitathero Yonakaraṭṭhaṃ gantvā Kamboja-Khemāvara-Haribhūṇja-Ayuddhayādīsu anekādīsu raṭṭhesu sāsanaṃ paṭiṭṭhāpesi.

Tāni hi sabbāni raṭṭhāni saṃgahetvā¹ dassentehi² atṭhakathācariyehi Yonakalokaṃ ti okūsalokavācakena sāmāññasaddena vuttaṃ. Pakati h'esā gandhakārānaṃ yena kena c'ākāreṇa atthantarassa viññāpanā ti.

Mahārakkhitathero ca saddhiṃ pañcahi bhikkhūhi Pāṭaliputtato anilapaṭhamaggena Yonakalokaṃ āgantvā Kālakārāmasuttēna Yonake pasādesi. Sattatisahassādhikapaṇasatasahassassa maggaṃ phalālaṃkārānaṃ adāsi, santike c'assa dasa saḥassāni pabbajimsu. Evaṃ so tattha sāsanaṃ paṭiṭṭhāpesi.

Tathā ca vuttaṃ Atṭhakathāyaṃ:

Yonakaraṭṭhaṃ tadāgantvā so Mahārakkhito isi
Kālakārāmasuttēna te pasādesi Yonake ti.

Tato paṭṭhāya tesam sissaparamparā bahū honti gaṇana-pathaṃ vitivattā.

Idam Yonakaraṭṭhe Mahārakkhitatherādayo paṭicca dutiyaṃ sāsanaṃ paṭiṭṭhānam.

Yonakaraṭṭhe Lakunnaṇagare jinacakke pañcavassasate maṇimayaṃ buddhapaṭimaṃ māpetvā Vissakammadeva-putto³ Nāgasenatherassa adāsi.

Nāgasenathero ca tasmim paṭimamhi dhātu āgantvā paṭiṭṭhātū ti adhiṭṭhāsi.

¹ A. taṃ gaṇetvā.

² A. and B. dassantehi.

³ A. Visūkamma°

Adhiṭṭhānavasen'eva satta dhātuyo āgantvā tattha paṭiṭṭha-
hitvā paṭihāriyaṃ dassesun ti Rājavamse vuttaṃ.

Taṃ ca vacanaṃ mama parinibbānato pañcavassasate
atikkante ete uppajjissanti ti Milindapañhāyaṃ vuttava-
canena kālāparimānavasena ca sameti. Yonakaraṭṭhe
Milindarañño kāle jinacakke pañcavassasate yeva Nāga-
senatheraṃ paṭicca jinacakkaṃ veruḷhaṃ hutvā paṭiṭṭhāsi.

Idaṃ Yonakaraṭṭhe Nāgasenatheraṃ paṭicca tatiyaṃ
sāsanassa paṭiṭṭhānaṃ.

Kaliyuge pañca satthivasse Labhuñjanagarato saṃkhamitvā
Kyu-naḥ-ranagaraṃ¹ māpikassa Byaññā-co-ma-na-ra-
nāmakassa² rañño kāle Majjhimaḍḍesato Kassapathero
pañcahi therehi saddhiṃ āgacchi.

Tadā so rājā vihāraṃ katvā tesāṃ adāsi. Sihaḷadīpato
ca dhātuyo ānetvā eko thero āgacchi³. Dhātuto⁴ paṭihāri-
yaṃ disvā pasiditvā Labhuñjacetiye nidhānaṃ akāsi. Te
ca there paṭicca Yonakaraṭṭhe sāsanavamso āgato.

Idaṃ Yonakaraṭṭhe catutthaṃ sāsanassa paṭiṭṭhānaṃ.

Kaliyuge dvāsattadhīke sattasate sampatte Cīnaraṭṭhin-
darājā abhibhavitvā sakalam pi Yonakaraṭṭhaṃ saṅkhu-
bitaṃ⁵ hoti. Tadā Mahādharmmagambhīrathero Mahā-
Medhaṃkarathero cā ti dve therā Yonakaraṭṭhato saddhiṃ
bahūhi bhikkhūhi Sihaḷadīpaṃ agamaṃsu. Tadā Sihaḷadīpe
dubbhikkhabhayena abhibhūto hutvā tato Siyāmaratṭhe
Sokkatanagaraṃ puna agamaṃsu.

Tato pacchā Lakunnanagaraṃ gantvā sāsaṇaṃ pagga-
hantānaṃ lajjipesalānaṃ bhikkhūnaṃ santike puna sikkhaṃ
gaṇhimsu. Te ca therā Siyāmaratṭhe Yonakaraṭṭhe ca
sabbattha sāsaṇaṃ paṭiṭṭhāpesuṃ.

Idaṃ Yonakaraṭṭhe pattalaṅke⁶ dve there paṭicca
pañcamaṃ sāsanassa paṭiṭṭhānaṃ.

Kaliyuge pañcaviśādhīke aṭṭhavassasate sampatte Siri-
saddhammalokapaticakkavattirājā Labhuñjacetiyaṃ puna

¹ B. Kyūjaḥ-ra° A. Kyu-jā-naḥ-ra° D. Kyi-naḥ-tu-nari-
māpitassa. ² B. Byaññāli-co-ma-na-jaḥ ra. D. Byaññāli-
co-ma-na-reh. ³ A. āgañchi. ⁴ D. S. dhātuyo.

⁵ B. sakkhumbhitā. D. saṃkhubbhitā. ⁶ pallaṅke.

mahantaṃ katvā tassa cetiyassa samīpe cattāro vihāre
kārāpetvā Mahā-medhaṃkaratherassa Sāriputtatherassa
ca adāsi. Tadā pi te dve therā sāsanaṃ parisuddhaṃ
katvā patitṭhāpesun ti.

Idaṃ Yonakarattṭhe Mahā-Medhaṃkara-Sāriputtathere
paṭicca chaṭṭhaṃ sāsanaṃ patitṭhānaṃ.

Kaliyuge te cattālisādhike navutivasse sampatte Haṃ-
sāvatinagare Anekasetibhindo nāma rājā Yonakarattṭhaṃ
abhibhavitvā attano hatthagataṃ katvā balibhūṇajanatthāya¹
jetṭhaputtassa Anuruddhassa nāma rājakumārassa datvā
bahūhi amaccehi saddhiṃ tattha gantvā anurājabhāvena
rajjamaṃ kārāpesi sāsanaṃ ca visodhetuṃ² Saddhamma-
cakkasāmittheraṃ tena saddhiṃ pahiṃi. Anekasetibhindo
kira rājā Yonakarattṭhaṃ vijayakāle³ paṭhamaṃ sāsanaṃ
patitṭhānabhūtaṃ idan ti katvā taṃ ratṭhavāsino karama-
rānitabhāvena⁴ na aggahesi ti yathāvuttatheravamsesu ca
eko Lakunnanagare araṇṇāvāsī⁵ thero tattha nagare ajja
asukasmiṃ thāne eko mato ti⁵ gihīnaṃ kathetvā yathā
kathitaṃ bhūtaṃ hutvā ayaṃ abhiññālābhi ti pākaṭo ahosi.

Tasmiṃ yeva ca nagare Mahāmaṅgalo nāma thero
Anekasetibhindassa raṇṇo yujjhituṃ āgatakāle Anekase-
tibhindo rājā maṃ pakkosissati samānajātikaṃ dūtaṃ
pesessati ti pakkositakūlato paṭhamam eva vadi.

Yathāvuttaniyāmen' eva pakkosanato ayaṃ abhiññālābhi
ti kittighoso ahosi.

Tattha nagare Nānavilāsathero Saṅkhyāpakāsakan nāma
pakaraṇaṃ akāsi. Taṃ tikaṃ pana pattalaṅkatherassa
vihāre vasanto Sirimaṅgalo nāma thero akāsi, Visuddhi-
maggadīpaniṃ pana saṇṇatta-araṇṇāvāsī⁶ Uttarārāmo
nāma eko thero, Maṅgaladīpaniṃ Sirimaṅgalathero, Uppā-
tasantiṃ⁷ aṇṇataro thero. Taṃ kira Uppātasantiṃ sajjhāyitvā
Cinaraṇṇo senaṃ ajini ti. Iccevaṃ Yonakarattṭhe abhiññā-
lābhinaṃ gandhakārānaṃ ca therānaṃ ānubhāvena jina-
sāsanaṃ parisuddhaṃ hutvā patitṭhāti.

¹ A. pari° ² D. S. visodhāpesuṃ.

³ D. vicara° S. vicaraṇa° ⁴ A. karamānika°

⁵ Min: ajja re *twice*. ⁶ A. saṇṇutta° ⁷ A. uppādasantiṃ.

Evam hetuphalasambandhavasena ādi-anta-sambandha-
vasena ca yathāvuttehi tihi nayehi theraparamparā
ghaṭṭetvā¹ gaḥetabbā.

Iti Sāsanavamse Yonakaratt̥hasāsanavamsakathāmaggo
nāma catuttho paricchedo.

Idaṃ Vanavāsiraṭṭhe Sirikhettanagare Sāsanavaṃsaṃ
vakkhāmi.

Jinacakke hi ekavassasate sampatte Jaṭilo, Sakko, Nāgo, Garuḷo², Kumbhaṇḍo, Candiparamīsvaro³ cā ti ime satta Sirikhettaṃ nāma nagaraṃ māpesuṃ. Tattha Dvattapoṇgo nāma rājā rajjaṃ kāresi. Tassa kira tīpi akkhīni santī ti. Tada bhagavato sāvaka arahantā tisahassamattā vasiṃsu. So rājā tesu arahantānaṃ devasiṃsu catūhi paccayehi upatthambhi.

Cha sarīradhatuyo ca ekekaṃ ekekaśmiṃ nidahitvā cha cetiyāni kārāpesi. Dakkhiṇabāhum pana nidahitvā ekaṃ cetiyaṃ kārāpesi uṇhisadhātum pana Kamārannagarato⁴ ānetvā ekaṃ pi cetiyaṃ kārāpesi. Tam pana tāva na niṭṭhitam pacchā Anuruddharājā gahetvā Arimaddanana-garaṃ ānetvā ca Cañ-khum⁵ nāma cetiye nidhānaṃ akāsi. Tasmā Rakkhitatherassa āgamanato pubbe pi sūsaṇaṃ patitṭhāsi ti daṭṭhabbam. Tato pacchā sūsaṇaṃ dubbalaṃ hutvā atṭhāsi.

Idaṃ Vanavāsiratthe paṭhamam sāsanaṣṣa patitṭhānam.

Mahā-Moggaliputta-Tissatherena pana pesito Rakkhi-
tathero Vanavāsirattham gantvā ākāse thatvā anamatagga-
pariyāya kathāya Vanavāsike pasādesi. Kathāpariyosāne
pan'assa satṭhisahassānam dhammābhisamayo ahosi, sattati-
sahassamattā pabbajimsu, pañcavihārasatāni patitṭhāpesuṃ.

Evam so tattha sāsanaṃ patitṭhāpesi.

Ten' eva Aṭṭhakathāyaṃ:

Gantvāna Rakkhithathero Vanavāsīm mahiddhiko
Antalikkhe t̥hito tattha desesi anamataggiyan ti vuttam.

¹ S. ghaṭetvā. D. ghaṭṭhetvā. ² D. S. Garulho.

3 A. candima-ramīsvaro.

³ A. candima-ramīsvaro. ⁴ A. Kamahṛannagharato.
B. Kamāh-ran-nagarato. D. Ka-mā-ra°

B. Kamāh-ran-nagarato. D. Ka-mā-ra°

⁵ A. ukhum. B. ujum. D. Ca-nā-khum.

Evam Vanavāsīratṭhe pubbe yeva sāsanam ogāhetvā patitṭhahi. Na pana tāva sakalam vyāpetvā patitṭhahi.

Idam tāva Vanavāsīratṭhe Sirikhettanagare dutiyam sāsanassa patitṭhānam.

Jinacakke pana tettimsādhike catuvassasate Kukkuṭasiso nāma eko rājā rajjam kāresi. Tassa rañño kāle bhagavato sāvakā arahantā pañcamattā ahesum. Tesam pi so rājā devasikam catūhi paccayehi upatthambhesi. Sotāpanna-sakadāgāmi-anāgāmino pana gaṇanapatham vitivattā ahesum.

Idam Vanavāsīratṭhe Sirikhettanagare paramparābhatavasena tatiyam sāsanassa patitṭhānam.

Icecevam Vanavāsīratṭhe anekasatehi arahantatherehi sāsanam punñindusamkāsam hutvā ativiya vijjotesi.

Sāsanikagandhakārū pana mahātherā tattha na sandisanti. Arahantatherā pana rājūnam āyācamam ārabhā dhammasattham ekam viracayimsū ti porāṇā vadanti¹ ti.

Icecevam:

Te ca therā mahāpaṇṇā
Paggahetvāna sāsanam
Suriyo viya aṭṭhaṅgo
Upagā² maccu santikam.

Tasmā hi paṇḍito poso
Yāva maccu na c'āgato
Tāva puñṇam kare niccam
Mā pamajjeyya sabbadā ti.

Iti Sāsanavamse Vanavāsīratṭhasāsanavamsakathāmaggo nāma pañcama paricchedo.

Idāni pana Marammamaṇḍale Aparantaratṭhe sūsana-vamsam vakkhāmi.

Amhākam kira³ Marammaratṭhe Suppādakatitthe Vāñja-gāme vasante Cūlapuṇṇa-Mahāpuṇṇe dve bhātike paṭicca bhagavato dharamānass' eva⁴ atirekavīsativassakālato pabhuti sāsanam patitṭhāsi. Na pana tāva vyāpetvā

¹ A. B. vedanti. ² Min: upāyā. ³ Min: hi.

⁴ B. bhāvato maramānass' eva.

patitthāsi. Ten' eva puna sāsanaṃ patitthāpanatthāya Mahā-Moggaliputta-Tissathero Yonaka-Dhammarakkhita-theraṃ pesesi ti. Bhagavā pana Lohita-candana-vihāraṃ paṭiggaheṭvā satta sattahāni nisiditvā samāgatānaṃ¹ devamanussānaṃ dhammarasaṃ adāsi. Sattāhesu ca ekasmiṃ ekasmiṃ ahu. Caturāsīti pāpasahassānaṃ dhammābhisamayo ahoṣi pañcasatamattehi ca pāsādehi āgacchanto antarāmagge Saccabandhapabbate² nisinnassa Saccabandhassa nāma isino dhammaṃ desetvā chahi abhiññāhi saddhiṃ arahattaṃ pāpesi.

Vāṇijagāme ca Isidinnaseṭṭhi ādīnaṃ pi dhammarasaṃ pāyesi.

Icevaṃ Saccabandha-Isidinna-Mahāpunnādayo paṭicca ambhakaṃ Marammaṇḍale sāsanaṃ patitthāsi.

Idaṃ Marammaṇḍale Aparantaratthe paṭhamaṃ sāsanaṃ patitthānaṃ.

Bhagavato parinibbānato³ pañcatimsādhike divassasate sampatte tatiyaṃgītīṃ saṃgāyitvā avasāne Mahā-Moggaliputta-Tissathero attano saddhivihārikaṃ Yonaka-Dhammarakkhitatheraṃ saddhiṃ catūhi bhikkhūhi Aparantarattṭhaṃ pesesi. Aparantarattṭhaṃ ca nāma ambhakaṃ Marammaṇḍale Sunāparantarattṭhaṃ eva. Tam attham pana heṭṭhā avocumhā.

Yonaka - Dhammarakkhitathero pi Aparantarattṭhaṃ āgantvā Aggikkhandhopamasuttena rattṭhavāsīnaṃ pasādesi. Sattatimattānaṃ pāpasahassānaṃ dhammarasaṃ pāyesi. Rattṭhavāsīno ca bahavo sāsane pabbajīṃsu, rājakulato pi sahasamattā pabbajīṃsu, itthīnaṃ pana atirekasatthi-sahasamattā pabbajīṃsu. Tañ ca na Aggikkhandhopamasuttantaṃ sutvā pabbajantīnaṃ itthīnaṃ vasena vuttaṃ. Atha kho ādito paṭṭhāya yāva cirakālaṃ sāsanaṃ paṣiditvā pabbajantīnaṃ itthīnaṃ vasena vuttaṃ ti daṭṭhabbaṃ. Kasmā ti ce: Itthīnaṃ bhikkhunīnaṃ santike yeva pabbajitūṃ yuttattā. Yonaka - Dhammarakkhitatherena ca saddhiṃ bhikkhunīnaṃ anāgatattā evaṃ cirakālaṃ

¹ B. sahaḡatānaṃ.

² A. B. Saccabandha°

³ A. parinibbutato.

atikkamitvā pacchā bhikkhuniyo āgantvā tāsāṃ santike pabbajitānaṃ¹ vasena vuttan ti datṭhabbaṃ.

Sīhalādīpe Anulādeviyā pabbajitakāle Mahā-Mahinda-therassa Saṃghamittātheriyā pakkosanatā idha nūpakā ti.

Evaṃ Yonaka-Dhammarakkhitatheraṃ paṭicca Aparantarattṛthe sattānaṃ bahūpakāro ahoṣi. Ten' ev' Atṭhakāyaṃ:

Aparantaṃ vigāhitvā Yonaka-Dhammarakkhito
Aggikkhandhūpamen' ettha pasādesi jane bahū ti.

Tatthāyaṃ adhippāyaviseso gahetabbo.

Kathaṃ? Aggikkhandhopamasuttantaṃ nāma bhikkhūnaṃ paṭipattivasena vuttaṃ taṃ bhikkhūnaṃ yeva desetuṃ vaṭṭati². Thero pi tattha taṃ desesi. Tasmā Puṇṇa-Saccabandhādayo paṭicca bhagavato dharmānāssa viśatī-vassakāle yeva sāsanaṃ Aparantarattṛthe paṭiṭṭhahitvā kasmiñci kasmiñci³ thāne bhikkhūnaṃ saṃvijjāmānatta tesāṃ bhikkhūnaṃ saṃgahetvā desetuṃ pacchā āgatānaṃ ca bhikkhūnaṃ parisuddhācārānaṃ⁴ viññāpetuṃ Aggikkhandhūpamasuttaṃ thero desesi ti.

Evañ ca sati Arimaddananagare samānakuttakānaṃ saṃvijjāmānabhāvaṃ vakkhamānena vacanena sameti.

Idaṃ Marammaṇḍale Aparantarattṛthe dutiyaṃ sāsanaṃ paṭiṭṭhānaṃ.

Yasmā pana buddho bhagavā Puṇṇattherassa yācanaṃ ārabha Aparantarattṛthaṃ āgantvā vāṇijehi kārīte Candanavihāre vasitvā ekasmiṃ samaye Ānandena pacchā samānena Tambadīparattṛthaṃ pi desacārikaṃ⁵ āhiñḍi. Āhiñḍitvā Arimaddananagarattṛthānasamīpaṃ patvā pabbatamuddhani tṭhatvā anāgate kho Ānanda imasmiṃ padese Sammuti nāma rājā Arimaddanaṃ nāma nagaraṃ māpesati, tasmīñ ca nagare mama sāsanaṃ virūḷhaṃ hutvā paṭiṭṭhahissati ti vyākāsi. Ayam attho porāṇavedapottṭha-kesu vutto.

¹ B. pabbajitāni. ² D. desetu sumvaṭṭhati.

³ B. kasmiñca kasmiñca.

⁴ B. *corrects to* °cārānaṃ A. parisuddhācārakaṃ.

⁵ D. rattṛthaṃ padesa°

Yonaka - Dhammarakkhitathero ca Aparantarattṥam
āgantvā Tambadīparattṥam pi āhiṇḍitva Tambadīparattṥa-
vāsīnam pi dhammarasaṃ pāyesi yeva. Ayam attho
khattiyakulato eva purisaśaṇṇāni pabbajjīṃsū ti Aṭṭha-
kathāyaṃ vuttattā viññāyati. Tadā hi Aparantarattṥe
khattiyo natthi Tambadīparattṥhindo yeva taṃ anusāsetvā
abhivasati.

Khattiye ca asante kuto khattiyakulāni bhavissanti?
 Ten' eva Tambadiparaṭṭhato purisasahassāni pabbajimsū
 ti viññātabbā.

Tasmā Tambadīpikasāsanaṇavaṃsaṃ pi idha¹ vattun
yujjati. Ten' idāni Tambadīpikasāsanaṇavaṃsaṃ vakkhāmi².
... i Marammamandale Tambadīparatthe Ari-

Amhākam hi Marammanāṇḍale Tambadīparatṭhe Ari-
maddananagare Sammutirājā nāma bhūpalo rajjam kāresi.
Tato paṭṭhāya yāva Anuruddharaññā Samati - nāmake³
dese nisinnānaṃ timsasahassamattānaṃ samāṇakuttakā-
naṃ saṭṭhisahassamattānaṃ sissānaṃ ovādaṃ datvā ca-
rimsu.

Tesaṃ pana samanakuttakānaṃ ayam vādo:

Tesam pana sabbam.
Sace yo pānātipātāṃ kareyya so idisaṃ parittāṃ bhā-
nanto tamhā pāpakammā parimuñceyya. Sace pana yo
mātāpitaraṃ hantvā anantariyakammato parimuccitukāmo
bhaveyya idisaṃ parittāṃ bhāveyya. Sace pi puttadhītā-
naṃ āvāhavivāhakammaṃ kattukāmo bhaveyya ācariyānaṃ
paṭhamam niyyādetvā āvāhavivāhakammaṃ kātābbaṃ. Yo
idaṃ cārittaṃ atikkameyya bahu apuññaṃ pasaveyyā ti
evam ādhi micchāvādehi attano attano upagatānaṃ ovā-
daṃ adamsu. Tam atthaṃ sutvā Anuruddharājā paricita-
puñño tesam vādaṃ na ruci. Ayaṃ tesam micchāvādo ti.
Tadā ca Arimaddananagare Arahanto nāma therō āgantvā
sāsanaṃ patitthāpesi. Ayaṃ Arahantatherassa atthupatti
Rājavamsāgata-Parittanidānāgata-Sāsanaṃ paveniyāgatarase-
na⁴ tividhā hoti. Tatthāyaṃ Rājavamsāgatattthupatti.
Tadā hi Sunāparanta-Tambadīparatthesu sabbena sabbam
sabbadā thiraṃ sāsanaṃ na tāva patitthāsi. Ten' eva

¹ D. idam.

² Min: pavakkhāmi.

³ B. Sammuti^o

4 D. S. °'pavesani°

bhagavatā byākataniyāmena sāsanam patitṭhāpessumā ti cintetvā mahātherā Sakkassa devānam indassa santikam gantvā sāsanam anuggahitum samattham¹ puggalam dehī ti yācimsu. Sakko ca devānam indo Tāvatisabhabhavane ekam devaputtam yācitvā ekissā brāhmaṇiṇyā kucchimhi paṭi-sandhim ganhāpesi.

Dasamāsaccayena vijāyanakāle Sīlabuddhi nāma thero anurakkhitvā vaye sampatte pabbājesi.

Tisu piṭakesu ativiya cheko hutvā arahattam² pāpuni. Arahanto ti nāmena pākaṭo ahosi. So ca thero Maram-mamaṇḍale jinasāsanam vijjotāpetum Arimaddananagaraṃ āgantvā nagarato avidūre ekasmiṃ araṇṇe nisīdi. Tada Sakko devānam indo ekam nesādam palopetvā³ tassa theram dassesi. Atha nesādassa etad ahosi:

Ayam pana amanusso yakkho bhaveyya sace pana manusso bhaveyya evaṃ sati milakkhajātiko bhaveyyā ti.

Evam pana cintetvā raṇṇo dassanattḥāya nagaraṃ ānesi. Thero ca atṭha parikkhāre gahetvā anugacchi. Nesādo ca theram ānetvā raṇṇo dassesi. Rājā disvā santindriyo ayam na milakkhajātiko imassa⁴ abbhantare sāraddhammo atthi maṇṇe ti laddhasuriyobhāsam viya padumaṃ phullacittam hutvā vīmaṃsitukāmo⁵ theram āha: attano sārappam āsanam nātvā nisīdāhi ti.

Thero ca rājapallaṅkam āruhitvā nisīdi. Rājā ca ayam aggāsane nisīdi. Avassam aggapuggalo bhaveyyā ti cintetvā tvam kassa nāti kassa sisso kuto āgato' sī ti pucchi. Thero ca evam āha:

Lokasmiṃ yo navaguṇasampanno bhagavā sammāsam-buddho tassāham nāti so bhagavā yeva mam' ācariyo bhikkhusamghassa nisinnatṭhānato āgato 'mhi ti.

Rājā ca somanassappatto hutvā āha:

Tava ācariyena desitam dhammaṃ ekadesato desehi ti. Atha yathā Siri-Dhammāsokaraṇṇo Nigrodhasāmaṇerena appamādadhammo desito evaṃ appamādadhammaṃ yeva thero desesi.

¹ B. tam attham. ² Min: arahantam. ³ Min: palāpetvā.

⁴ B. dumassa. ⁵ Min: vīmaṃsetukāmo.

Rājā ca puna āha: Kūhin dāni sammāsambuddho nīsi-
dati, tena pana desito dhammo katipamāno tassa sāvakā
pana katipamānā tumhādisā aññe atthi vā mā vā ti.

Idāni amhākaṃ ācariyo sammāsambuddho parinibbuto
dhatuyo yeva idāni atthi tena pana desito dhammo catu-
rāsīti dhammakhandhasahassapamāno. Sudhammapure
piṭakattayaṃ yugaḷavasena tividham atthi mayā añño para-
matthasammutivasena duvidho pi saṃgho atthi ti.

Taṃ sutvā rājā bhīyosomattāya pasanno hutvā puna
ārocesi: Mama bhante imasmiṃ paccakkhe natthi tayā
añño nātho. Ajjatagge pānupetam maṃ upāsako ti dhā-
rehi, tava ovādaṃ ahaṃ sirasā paṭigaṇhissāmi ti. Tato
pacchā Araññakaṅgārahe thāne vihāraṃ kārapetvā ādasi.
Samaṇakuttakānaṃ pi vādaṃ bhindi. Yathā pana suvaṇṇa-
pātiṃ labhitvā suvaṇṇabhājanaṃ labhitvā mattikābhājanan
ti sakale pi ca raṭṭhe samaṇakuttakānaṃ vādaṃ jahāpesi.

Tasmiṃ sa kāle samaṇakuttakā¹ hīnalābhā hutvā
therassa upanāhaṃ bandhimsu². Te pana samaṇakuttakā
araññe nissāmikā viya koleyakā sunakhā anāthā hutvā
kāyikacetasikadukkhaṃ labhimsu.

Rājā ca taṃ atthaṃ ñatvā yathā samaṇakuttakā nābhi-
bhavanti³ tathā ārakkhaṃ thāpesi. Te ca samaṇakuttake
setavattaṃ nivāsāpetvā āvudhagāhayaodhabhāvena rāja-
kamme niyojāpesi. Thero ca sāsane pasanne jane pabbā-
jetvā upasampādetvā sāsanaṃ visodhāpesi. Rājā ca imasmiṃ
raṭṭhe porāṇikā rājāno samaṇakuttakānaṃ vādaṃ gahetvā
rajjāṃ kāresuṃ, sace hi pana tesāṃ anattakarajjāṃ⁴
puna gaṇhāpetuṃ sakkuṇeyyaṃ evaṃ sati ahaṃ tesāṃ
anattakarajjāṃ apānetvā sātthakarajjāṃ gaṇhāpetuṃ
icchāmi ti anusoci ti.

Ayaṃ pana Parittanidānāgatattahuppatti.

Sihāladīpe kira Vijjavāsīnagare nisinno eko bhikkhu
Upadvārāvatināgaram⁵ gantvā pariyattin uggaṇhi.

¹ B. 'kuttikā. ² D. bhindimsu.

³ D. nābhaṃbhibhavanti. ⁴ D. anatta°

⁵ A. Upamāravati°

Tato paccēhā Sudhammapuram gantvā pariyattim uggaṇhi.

Tasmiṇ ca kāle Sirikhattanagare pāṭalirukkhe eko gandho atthi ti sutvā Sudhammapurato Sirikhattanagaram agamāsi. Antarāmagge luddako theram passitvā ayaṃ yakkho ti maññitvā gahetvā Anuraddharaṇṇo dassesi. Tadā rājā theram pucchi: Ko pana tvan ti.

Aham mahārāja Gotamassa sāvako ti.

Puna rājā pucchi: Tiṇṇaṃ pana ratanānaṃ kiṇiso ti.

Thero āha: mahosadhapaṇḍito viya mahārāja buddho daṭṭhabbo; ummaggo viya dhammo; Videhasenā viya saṃgho ti. Evaṃ upamāhi¹ pakāsito rājā puna pucchi: kin nu kho ime Gotamassa sāvakā ti.

Na kho mahārāja ime Gotamassa sāvakā, ime pana amhehi visabhāgā samaṇakuttakā yevā ti evaṃ vutte tato paṭṭhāya te samaṇakuttake vijahi. Tiṇṇaṃ viya nātimaññi² pāṭalirukkhasusirato pi laddhaṃ tesam gandhaṃ laddhaṭṭhāne yeva agginā jhāpesi.

Tam pi tṭhānaṃ yāvajjatanā Aggijhāpanatalan ti pūkaṭṭaṃ ti. Thero ca Vimānavatthum raṇṇo desesi. Rājā ca pasīditvā Sirikhattanagarato Arimaddananagaram paccā-gamanakāle ānesi.

Idam pana pāṭalisusire laddhagandhassa kāraṇaṃ. Te-saṃ hi samaṇakuttakānaṃ abbhantare eko upāyacheke samaṇakuttako attano vādānurūpaṃ gandhaṃ katvā Siri-khattanagare dvattimsa ratanakhandhassa pāṭalirukkhasa susire pavesetvā punappūnaṃ udakena temetvā mattikāya limpetvā puna taçaṃ uppādetvā utṭhāpesi.

Tadā mayaṃ supine³ pāṭalirukkhe sārāgandho attha-
vyañjanasampanno eko atthi ti passāma ti kolāhalaṃ
uppādesuṃ. Taṃ sutvā rājā Sirikhattanagaram gantvā
taṃ pāṭalirukkhaṃ bhinditvā gavesanto⁴ taṃ gandhaṃ
labhi. Gandhe pana sakavāḍavasena samaṇakuttakasā-
maññatā idisā yeva ete Gotamasāvakā honti etesaṃ yeva
ācāro saggamaggapathabhūto ti evaṃ ādihi kāraṇehi

¹ D. upamāhaṃ. ² A. nātimaññe. ³ Min: supinena.

⁴ A. gavesento.

vuttam. Rājā ca pasiditvā samanakuttānaṃ bahūni dātabbāni adāsi.

Tato pacchā therassa dhammakathaṃ sutvā taṃ agginā jhāpesi ti evaṃ samanakuttakānaṃ vacanaṃ sutvā Sirikhettanagaraṃ gantvā Arimaddananagaraṃ paccāgacchanto theram ānesi ti datṭhabbam.

Arimaddananagaraṃ sampattakāle Jetavanaṃ nāma vihāraṃ kārūpetvā adāsi. Thero ca tattha sāsanaṃ visodhetvā nisidi. Rājā devasikaṃ udakaṃ ānetvā agga-mahesi¹ pana devasikaṃ yeva piṇḍapātaṃ ānetvā bhojesi. Uppannakankhākāle² pi taṃ taṃ kaṅkhāthānaṃ pucchi ti.

Ayam pana Sāsana-paveniyāgatattthupatti.

Sudhammapure hi samāpattilābhī Anomadassi nāma thero Soṇuttaratherānaṃ vamsānurakkhaṇavasena saddhiṃ pañcali bhikkhusatehi nisidi. Tassa pana padhānasisso Adhisilo nāma, tassa padhānasisso Prāṇadassi nāma, tassa padhānasisso Kālo nāma, tassa padhānasisso Ara-hanto nāma, tassa padhānasisso Ariyavaṃso nāma ti. Idaṃ ca vacanaṃ.

Ko pan' esa Uttarājivamahāthero³ ti. Ayaṃ hi thero Rāmaññadesiyaputto Ariyāvamsatherassa sisso Ariyāvamsathero pana Kappuṇṇanagaravāsi⁴ Mahākālatherassa sisso. So pana Sudhammanagaravāsino Prāṇadassimahātherassa sisso ti Kalyāṇisilālekhaṇe vuttavacanena na sameti⁵. Evam pi sati yathicchitādhippāyo na nassati ti datṭhabbam.

Evam nānācariyānaṃ vādo nānākārena dissamāno pi Arahantatherassa Arimaddananagare sāsanaṃ anugga-hetvā patitṭhānatā⁶ yev' ettha pamāṇaṃ ti katvā nāva-maññitabbo.

Sabbesaṃ hi ācariyānaṃ vāde pi Arahantathero Ari-maddananagaraṃ āgantvā sāsanaṃ patitṭhāpesi ti attho

¹ B. aggamahesim. ² A. °kankham°

³ D. S. Uttarāsajiva° ⁴ B. *corrects to* Kambuṅga°

⁵ A. Kalyāṇisilālekhaṇi vuttavacanena sameti.

⁶ Min: patitṭhānakā.

icchitabbo yevā ti, Arahantathero pana mūlanāmena Dhammadassī ti pākato Sudhammapuravāsī Silabuddhithe-rassa sisso ti datthabbo.

So ca thero pubbeva pabbajjakāto catūsu vedesu sikkhitasippo.

Pabbajitvā pana sātthakatham piṭakattayaṃ uggaṇhitvā pāraṃ gantvā sabbattha pākato. Sokkatayanagaraṃ¹ ānetvā manussā pūjenti.

Tattha dasa vassāni vasitvā puna Sudhammapuraṃ āgantvā araṇṇavāsam samādayi².

Tato pacchā jinacakke ekasattthādhihe pañcasate sahasse ca sampatte kaliyuge ekasattatādhihe tisate sampatte Anuruddharājā rajam pāpuni.

Tadā Arimaddananagare samaṇakuttakā³ mayam Gota-masāvakā ti vatvā timsatimsavaggā⁴ hutvā nisīdīmsu. Vaggavasena kira sahasamattā ti⁵.

Anuruddharājā ca tesam samaṇakuttakānaṃ āgāriyā-brahmacariyādini sutvāna pasīdi. Evam pi paveniyā āga-tattā na pajahi.

Arahantam pana theram passitvā tato patthāya tesam samaṇakuttakānaṃ nibaddhavattāni⁶ bhinditvā sāsane pasīdi.

Idam Marammamaṇḍale Tambadīparatṭhe Arimaddana-nagare Arahantaṃ nāma theram paṭicca tatiyaṃ sāsanaṃ patiṭṭhānam.

Tasmiṃ ca kāle Arahantatthero Anuruddharājānaṃ āha:

Tīsu sāsanesu pariyattisāsane tiṭṭhante yeva paṭipatti-sāsanaṃ tiṭṭhati paṭipattisāsane tiṭṭhante yeva paṭivedha⁷-sāsanaṃ tiṭṭhati.

Yathā hi guṇam sate pi sahasse pi vijjamāne paveni-pālikāya dhenuyā asati so vaṃso sū paveni na ghaṭiyati evam evaṃ dhutaṅgadharānaṃ bhikkhūnaṃ⁸ sate pi sa-hassee pi vijjamāne pariyattiyā antarahitāya paṭivedho nāma na hoti. Yathā pana nidhikumbhiyo jānanatthāya pāsāna-piṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti tāva

¹ A. Sokkata° ² Min: samādiyi D. samādhiyi.

³ B. D. °kuttikā. ⁴ D. tisatisavaggi. ⁵ D. °adi.

⁶ D. °tthāni. ⁷ B. paṭiveda. ⁸ S. omits.

nidhikumbhiyo natthā nāma na honti ti evam evam pari-yattiya dharamānāya sāsanaṃ anantarahitaṃ nāma hoti.

Yathā va mahato² talākassa pāliya thirāya udakaṃ na thassati ti na vattabbaṃ udake sati padumādini pupphāni na pupphissanti ti na vattabbaṃ. Evaṃ evaṃ mahātālākassa thirapālisadise tepitake buddhavacane sati udakasadisā paṭipattipūraka kulaputtā natthi ti na vattabbaṃ tesu sati padumādipupphasadiso paṭivedho natthi ti na vattabbaṃ. Evaṃ ekantato pariyattim eva pamāṇaṃ tasmā antamaso dvīsu pātimokkhesu vattamānesu pi sāsanaṃ anantarahitaṃ eva pariyattiya antarahitāya supaṭipannassā pi dhammābhisamayo natthi anantarahitāya eva dhammābhisamayo atthi. Idāni pi amhākaṃ pariyattisāsanaṃ paripurnaṃ natthi, sarīradhātuyo ca natthi, tasmā yattha pariyattisāsanaṃ sarīradhātuyo ca atthi tattha paṇṇakārena saddhim dūtaṃ² pesetvā ānetabbā. Evaṃ sati amhākaṃ ratthe jinasāsanaṃ cirakālaṃ paṭiṭṭhalissati ti.

Evaṃ pane bhante sati kattha yācissāmā ti.

Suvaṇṇabhūmiratthe mahārāja Sudhammapure tihi vārehi piṭakattayaṃ likhitvā thapeti sarīradhātuyo ca bahū tattha atthi ti.

Rājā evaṃ bhante ti paṭigaṇhitvā bahū paṇṇakāre paṭiyādetvā rājalekhaṇaṃ likhitvā aṭṭhaṅgasamannāgataṃ³ ekaṃ amaccaṃ dūtaṃ katvā pesesi.

Sadhammapurindo Manohari⁴ nāma rājā pi macchero-citto hutvā tumhādisānaṃ micchādīṭṭhinaṃ thāne piṭakattayaṃ sarīradhātuyo ca pahīnitum na yuttā tilokaggassa hi sammāsambuddhassa sāsanaṃ sammādīṭṭhinaṃ thāne yeva paṭiṭṭhalissati yathā nāma kesarasiharājassa vasā suvaṇṇapāṭiyaṃ yeva na mattikābhājane ti.

Dūta paccāgantvā Anuruddharañño taṃ atthaṃ ārocesum. Taṃ sutvā Anuruddharājā kujjhi, tattakakapāle pakkhitatilaṃ viya tatātāya.

¹ D. Mahati and adds: yathā ca mahabho talāṭākassa.

² D. dutiyaṃ. ³ A. sampannāgataṃ.

⁴ B. corrects to Manomāri.

Atha rājā nadīmaggena nāvānaṃ asītisatasahasseehi nāvīkānaṃ, yodhānaṃ aṭṭha koṭṭhi senaṃ vyūhitvā¹, thalamaggena saddhiṃ catūhi mahāyodhanāyakehi² hatthināṃ asītisahasseehi, assānaṃ navutisatasahasseehi, yodhānaṃ asīti koṭṭiyā senaṃ vyūhitvā sayam eva yujjhituṃ Sudhammapuraṃ gacchi.

Taṃ sutvā Manoharirājā bhītatasito hutvā attano bahū yodhe saṃvidahitvā Sudhammapure yeva paṭisenāṃ katvā nisīdi. Atha Athabbanavede āgatapayogavasena punappunaṃ vāyamaṇṭā pi nagaramūlaṃ upasaṃkamituṃ na sakkā. Tada rājā vedaññūno pucchi: Kasmā paṇ' ettha nagaramūlaṃ upasaṃkamituṃ na sakkomaṃ ti. Vedaññūno āhamsu: Athabbanavedavidhānaṃ mahārāja atthi maññe ti. Atha rājā paṭhaviyaṃ nidahitvā matakalevaraṃ uddharitvā mahāsamudde khipesi.

Ekaṃ kira manussaṃ hindukulaṃ Jogyīnamakaṃ³ kiṭṭhaṃ khādāpetvā⁴ taṃ māretvā hatthapādādini aṅgapaccāṅgāni gaheṭvā chinnabhinnāni⁵ katvā nagarassa sūmaṇṭā paṭhaviyaṃ nidahitvā ṭhapesi.

Tada pana nagaraṃ upasaṃkamituṃ sakkā. Nagaraṇ ca pavisitvā Anuruddharājā Manoharirājānaṃ jīvaggāhaṃ gaṇhi. Sudhammapure porāṇikānaṃ rājūnaṃ paveṇi-āgatavasena ratanamayamañjūsāyaṃ ṭhapetvā pūjitaṃ sahadhātūhi piṭakattayaṃ gaheṭvā Manoharirañño santakānaṃ dvattimsahatthinaṃ piṭṭhiyaṃ āropetvā ānesi. Arimadda-nanagaraṃ pana patvā dhātuyo ratanamayamañjūsāyaṃ ṭhapetvā sirisayanagabbhe ratanamañce sīsopadesassa samipe ṭhapesi. Piṭakattayaṃ pi ratanamaye pāsāde ṭhapetvā bhikkhusaṃghassa uggaḥadhāraṇādiatthāya⁶ niyyādesi.

Tato kira ānitaṃ piṭakattayaṃ uggaṇṭhānaṃ ariyānaṃ sahasamattaṃ ahoṣi ti. Sudhammanagaraṃ vijahitvā⁷ piṭakena saddhiṃ bhikkhusaṃghaṃ ānetvā sāsaṇassa paṭiṭṭhāpanaṃ⁸ jinacakke ekādhiḥ chasate vassasahassee⁹

¹ D. byāhitvā. ² D. °yoja° ³ A. Jyongyama°

⁴ Min: dāpetvā D. dādāpetva.

⁵ A. B. chinnachinnāni. ⁶ A. uggaḥaṇa°

⁷ A. vijahitvā. ⁸ A. paṭiṭṭhānaṃ. ⁹ D. sahasa te

kaliyuge ca soḷasādhike catusate sampatte ti silālekhanesu vuttam. Anuruddharañño kāle puññanubhāvena tinnam ratanānam paripunnattā¹ punṇagāmo ti samaññā ahoṣi. Cirakālam atikkante ṇṇakārānam² lopavasena makārassa ca niggahitavasena Pūgaṃ³ iti Maramabhāsāya vohāriyati ti Anāgatavaṃsa-Rājavāṃsesu vuttam.

Anuruddharājā yeva cattāro mahāyodhe Sihaḷadīpaṃ pesētvā tato piṭakattayaṃ ānesi.

Sihaḷadīpato ānītapīṭakattayena Sudhammapurato ānītapīṭakattayaṃ aññamaññam yojetvā samsandevā Arahan-tathero vīmaṃsesi.

Tadā Gangodakena viya Yammodakam aññamaññam anūnam anadhikam ahoṣi tehi piṭakehi aññāni pi vaḍḍhetvā⁴ tipīṭakagabbhe ṭhapetvā pūjesi tesu tesu pi ṭhānesu pa-tiṭṭhāpesi.

Manoharirājānam pi Mraṇ-ka-pā nāma dese upatṭhākehi saha ṭhapesi. Tassa ca kira rañño mukhaṃ vivaritvā katham sallāpentassa mukhato obhāso pajjalitvā nikkhami. So kadāci kadāci Anuruddharañño santikam⁵ āgantvā gāravavasena vandanādīni akāsi tadā Anuruddharañño lomahaṃso uppaṇṇi ubbiggo ca. Tasmā⁶ tassa rañño nittejjatthāya Buddharūpassa cetiyassa bhattam pūjetvā tam gaḥetvā Manoharirañño bhojesi. Tadā tassa tadānubhāvo antaradhāyi. Manoharirājā samvegam āpajjitvā samsāre samsaranto yāva nibbānam na pāpuṇāmi tāva paravasenānuvatteyyan ti patthanam akāsi.

Sudhammapurato ābhatam⁷ attano santakam manomaya-maṇiṃ⁸ ekassa seṭṭhino santike vikkinitvā laddhamūlena pañcavāharajatenā ābhujitapallāṇikavasena ekam mahan-tam buddhabimbaṃ parinibbānakārena ekan ti dve buddha-paṭibimbāni kārāpesi. Yāvajjatanā tāni santi ti⁹.

¹ D. paripunnato; *omits* punṇagāmo; *other MSS.* puri-punnatā.

² B. atikkante ṇṇakārānam. ³ Min: Puṇṇam.

⁴ B. vaḍḍetvā. ⁵ B. santike. ⁶ D. kasmā.

⁷ A. āgatam. ⁸ A. manomaṇim.

⁹ B. Yāvajjatanā āsanti ti S. āni santi ti.

Icevam Anuruddharājā Sudhammapurato Sihaḷadīpato ca sāsanaṃ ānetvā Arimaddananagare paṭiṭṭhāpesi ti.

Idaṃ ambhakaṃ Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Anuruddharājānaṃ paṭicca catutthaṃ sāsanaṃ paṭiṭṭhānaṃ.

Uttarājivathero pi Soṇuttarānaṃ vamsato sāsanaṃ gahetvā Sudhammapurato Arimaddananagaraṃ āgantvā sāsanaṃ paṭiṭṭhāpesi.

Idaṃ ambhakaṃ Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Uttarājivatheraṃ paṭicca pañcamaṃ sāsanaṃ paṭiṭṭhānaṃ.

Uttarājivatherassa Sihaḷadīpaṃ gatakāle tena saddhiṃ gataṃ Chapadaṃ nāma sāmaṇeraṃ Sihaḷadīpe yeva Sihaḷadīpikā pabbajimsu.

Pabbajitvā ca Chapadasāmaṇero pariyattin ugganhitvā dasavassaṃ tattha vasitvā Arimaddananagaraṃ paccagacchi.

Sivalītheraṇ ca Tāmalindatheraṇ ca Ānandatheraṇ ca Rāhulatheraṇ ca ānesi. Te pana therā tipīṭakadharā honti vyattā dakkhā ca, ayaṇ c'attho vitthāreṇa heṭṭhā vutto.

Arimaddananagaraṃ patvā Arimaddanavāsīhi bhikkhūhi saddhiṃ Vinayakammāni akatvā puthū hutvā nisīdīmsu. Narapatirājā ca tesu thesesu ativiya pasīdi.

Erāvatinadiyaṃ ulumpaṃ bandhitvā tath' eva upasampadakkammaṃ kāraṇesi. Ciraḷālam atikkamitvā so gaṇo vuḍḍhī hutvā uppajji. Narapatirājā te there saddhiṃ saṃghena nimantetvā mahādānaṃ adāsi. Tadā chaṇe ākappasampunṇaṃ rūpasobhaggappattaṃ ekaṃ nāṭakitthin divvā Rāhulathero paṭibaddhacitto lepe laggitavānaro viya kaddame laggitamātaṅgo viya ca kāmaguṇalepakaddamesu¹ laggitu hutvā sāsane viramitvā hīnāya vattitum ārabhi².

Marānantikarogena abhibhūto viya atekiccho hutvā se-satheresu ovādaṃ dinnesu pi nādiyi. Tadā sesatherā tam evaṃ āhamsu³:

¹ B. kāmarāga°

² A. ārabhati.

³ A. S. D. āha.

Mā tvam ekaṃ taṃ¹ paṭicca sabbe pi amhe lajjāpetum na arahasi. Mā idha hināya vatthehi, Mallārudīpaṃ² gantvā yathā rucim karohi ti pesesum Rāhulathero ca Kusimatitthato nāvaṃ āruya Mallārudīpaṃ āgamāsi. Mallārudīpaṃ pattakāle Mallārurājā Vinayaṃ jānitukāmo sahaṭṭikāya Khuddasikkhāpakaraṇaṃ tassa santike uggaṇhivā ekapattamattaṃ maṇiṃ adāsi. So ca taṃ labhitvā hināya vatti ti.

Honti c'ettha:

Atidūre va hotabbaṃ bhikkhunā nāma itthibhi³
Itthiyo nāma bhikkhūnaṃ bhavanti idha verino.

Tāva tiṭṭhantu duppaññā, mayam⁴ porāṇikā pi ca
Mahāpaññā vināsaṃ pattā haritacādayo⁵.

Tasmā hi paṇḍito bhikkhu antamaso va itthibhi
Vissāsaṃ na kare loka rāgo ca duppavārito ti.

Sesesa ca theresu Chapado nāma thero paṭhamam kalam kato. Sivali-Tāmalindānandatherā⁶ yeva tayo pariyatti-uggaṇaṇadhāraṇādivasena⁷ sāsaṇam upatthambhetvā Ari-maddananagare nisidimsu. Ekasmiṃ ca kāle rājā tesam tippam therānaṃ ekekaṃ hatthiṃ adāsi. Sivali-Tāmalindatherā paṭiggahetvā vane vissajjāpesum. Ānandathero pana Kiñcīpuranagaraṃ⁸ pahinitvā nātakānaṃ dehi ti Kusimatitthaṃ gantvā nāvaṃ āropesi. Taṃ kāraṇam nātvā Sivali-Tāmalindatherā taṃ evaṃ āhamsu:

Mayam pana āvuso hatthiṇam sukhatthāya vane⁹ vissajjema, tvam pana adhammikaṃ karosi ti. Kin nāma bhante nātakānaṃ saṃgaho na vaṭṭati? nanu nātakānaṃ ca saṃgaho ti bhagavatā vuttan ti.

Therā āhamsu: Sace tvam amhākaṃ vacanaṃ na

¹ B. ekaṃkaṃ paṭicca (*corrected from* ekaṃ tvam) S. omits.

² B. *corrects to* Malayadīpaṃ. ³ Min: itthihi.

⁴ B. ayaṃ. ⁵ B. haritachadayo.

⁶ A. and B. omit Ānanda. ⁷ B. uggaṇhana^o

⁸ D. Kicci? ⁹ D. gane.

kareyyāsi tava icchānurūpaṃ karohi. Mayam pana tayā saddhīm saṃvāsaṃ na karissāmā ti visuṃ nisīdīmsu.

Tato paṭṭhāya dve gaṇā bhijjīmsu. Tato pacchākāle atikkante Tāmalindathero bahussutānaṃ vyattibalānaṃ sissānaṃ anuggahatthāya gahatthānaṃ santike ayaṃ bahussuto ayaṃ mahāpaṇṇo ti evaṃ ādinā vaci-viññattiṃ samuṭṭhāpesi. Evaṃ kate kulaputtā sulabbhappaccayavasena sāsanaṃ hitaṃ āvahitūṃ sakkhissanti ti katvā taṃ kārāṇaṃ sutvā Sivalithero evaṃ āha: Kasmā tvaṃ vaci-viññattiṃ samuṭṭhāpetvā buddhapaṭikucchitaṃ kammaṃ karosi ti? Bhagavato attano atthāya yeva vaci-viññatti paṭikkhittā. Ahaṃ pana paresaṃ yeva atthāya vaci-viññattiṃ samuṭṭhāpemi, nāttano atthāya; sāsanaṃ hi vepullatthāya¹ evaṃ vaci-viññattiṃ samuṭṭhāpemi. Sivalithero pi: Na tvaṃ mama vacanaṃ karosi yaṃ yaṃ tvaṃ icchasi taṃ taṃ karohi, ahaṃ pana tayā saddhīm saṃvāsaṃ na karissāmi ti visuṃ lutvā saddhīm sakapakkhena nisīdi. Tato paṭṭhāya tayo gaṇā bhijjīmsu.

Evaṃ Arimaddananagare Arahantatherassa eko vaṃso, Sivalitherassa eko, Tāmalindatherassa eko, Ānandatherassa eko ti cattāro gaṇā ahesuṃ.

Tesu Arahantatheragaṇo Sudhammapurato paṭṭhamam āgatattā purimagāṇo ti vohāriyati. Aññe pana pacchā āgatattā pacchāgaṇā ti.

Sivalithero Arimaddananagare yāvajīvaṃ sāsanaṃ paggaṇhitvā kaliyuge navutādhike pañcavassasate kāle kālam akāsi.

Ānandathero pana Arimaddananagare yeva catucattāḥ savassāni sāsanaṃ paggaṇhitvā chanavutādhike pañcavassasate kāle kālam akāsi.

Tāmalindathero pi yāvajīvaṃ sāsanaṃ paggaṇhitvā atṭhanavutādhike pañcavassasate kāle kālam akāsi ti.

Aho saṃkhārasabhāvo ti.

Seyyath' ajagarass' eva² nābhiyā cakkamaṇḍale

Laggo saso bhamitvā pi disaṃ gacchati taṃ mukhaṃ

¹ A. B. vehullattāya.

² D. seyyathā ca nagarass' eva.

Tath' eva sabbasattā pi maccucakkesu laggitā
Yāvajivam pi dhāvitvā maccumukham upāgamun¹ ti.

Icevevaṃ Arimaddanapure arahantehi ca gandhakārehi
ca puthujjanehi jinasāsanam nabhe cando viya vijjotati.

Tattha hi yadā Anuruddharājā Sudhammapurato sāsa-
nam ānesi tadā arahantā chasatasahassamattā² āgatā,
sotāpannasakadāgāmi-anāgāmino pana gaṇanapatham viti-
vattā ti.

Chattaguhindassa³ nāma rañño kāle pi Himavante
Gandhamādanapabbatato atṭha arahantā piṇḍāya rāja-
geham āgamamsu. Rājā ca pattam gahetvā piṇḍapātena
bhojetvā idāni kuto āgatatthā ti pucchi. Himavante mahā-
rājā Gandhamādanapabbatato ti. Atha rājā atipasanno
hutvā idha temāsam vassam upagacchathā ti yācitvā vihā-
ram kārapetvā adāsi. Temāsam hi anto gehe nimantetvā
piṇḍapātena bhojesi⁴.

Ekam samayaṃ arahantānam Gandhamādanapabbate
Nandamūlaguham viya ekam guham māpetvā dassehi ti
yāci. Te ca arahantā Nandamūlaguham viya ekam guham
iddhiyā māpetvā dassesum. Rājā ca tāya guhāya sadi-
sam ekam guham kārapesi. Nandamūlaguhākārena⁵ pana
katattā Nandā iti nāmam pi akāsi. Icevevaṃ Chattagu-
hindassa rañño kāle Gandhamādanapabbate Nandamūla-
guhato āgantvā arahantā sāsanam patitṭhāpesum.

Arahantabhāvo ca nām' esa yathābhūtam jānitum
dukkaro anupasaṃpannānam uttarimanussadhammādassa-
nassa paṭikkhittattā arahattam vā patvā pi vāsānāya appa-
jahitattā. Arahā pi hi samāno aham arahā ti anupasaṃ-
pannānam kathetum na vaṭṭati. Arahattam patvā pi ekacco
vāsanam pajahitum na sakkā.

Pilindavacchatheravatthu c'ettha nāpakam.

Evam loke arahantabhāvo jānitum dukkaro. Ten' eva
Mahā-Kassapatherassa upatṭhāko eko bhikkhu attano

¹ B. vupāgamun. ² B. omits cha.

³ A. Chattagūhindassa B. corrects to Chattarūhindassa.

⁴ A. bhojāpesi. ⁵ D. Nandana°

upajjhāyassa Mahākassapatherassa santike vasitvā pi tassa arahantabhāvaṃ na jāni.

Mahā-kassapatheraṃ hi ekena saddhivihārikaena saddhiṃ araṇṇavihārato gāmaṃ piṇḍāya carantaṃ antarāmagge pattādi-parikkhāre gahe tvā pacchato¹ gacchanto yeva eko saddhivihāriko evaṃ āha: Lokasmiṃ bhante arahā arahā ti pākato sutamatto vā 'ham bhavāmi na kadāci diṭṭhapubbo ti. Taṃ sutvā thero pacchā parivattetvā oloken to: Parikkhāre āvuso gahe tvā arahantassa pacchā gacchanto yeva arahantabhāvaṃ na jānāti ti āhā ti.

Arimaddananagare pi Silabuddhi-Polloṅka-Sumedhathe-rādayo pi arahantā yeva ahesuṃ. Narapatirājā hi Kha-niṭṭhipādapabbataṃ² gantvā paccāgamanakāle antarāmagge ekissā mātikāya manobhāsaṃ disvā idha puññaṃ kārētukāmo Sakko dasseti maññe ti manasikarivā cetiyaṃ kārāpessāmi ti tattha ratṭhavāsīhi samaṃ bhūmibhāgaṃ kārāpesi.

Atha eko Silabuddhi nāma thero evaṃ āha: Puññaṃ mahārāja karissāmi ti idaṃ bhūmiparikammaṃ kārāpesi. Evaṃ kārāpentassa te³ apuññaṃ yeva bhavati no puññaṃ ti vatvā bahū hi⁴ sattā mā kilamantū ti⁵ manasikarivā rañño daṇḍakammena tajjanatthāya rañña dinnam piṇḍapātaṃ na bhuñji. Rājā ca: Sace tvaṃ mayā dinnam piṇḍapātaṃ abhuñjitukāmo bhaveyyāsi mama vijite vasanto yeva tvaṃ mama piṇḍapātā na muñceyyāsi. Ratṭhavāsīhi pi dinnapiṇḍapāto mayhaṃ eva santako nanu nāma mama piṇḍapātaṃ yeva tvaṃ bhuñjasī ti āha.

Silabuddhithero pi sace ahaṃ evaṃ bhaveyyāmi Sihaḷa-dīpaṃ gantvā vasissāmi ti cintetvā araṇṇe vasi.

Atha taṃ atthaṃ jānitvā nagaradvāre ārakkho eko yakkho rañño āgatakāle abhimukhaṃ tṭhito va bhayānakarūpi⁶ nisīdi. Atha nānāvijjākammehi apanento pi na sakkā apanetuṃ.

¹ A. B. pacchā. ² D. Khanitti° A. B. khanitvā.

³ B. vata. ⁴ Min: omits. ⁵ A. B. kilantū ti.

⁶ All MSS. except B. rūpaṃ.

Atha rājā nimittapāṭhake pakkosāpetvā pucchi: Kena kāraṇena ayaṃ yakkho idha nisinno ti. Tvaṃ mahārāja Sīlabuddhitheraṃ agāravavasena pubbe kathesi. Yakkhā pi there ativiya pasannā ti amhehi sutapubbā, tam paṭicca yakkho bhayānakarūpaṃ dassetvā nisinno bhavissatī ti āha.

Rājā pi amacce ānāpesi: therāṃ pakkosathā ti. Thero nāgacchi. Sīhaladīpaṃ¹ yeva gamissāmi ti ārabhi. Tam atthaṃ sutvā rājā ekaṃ Caturāṅgapaccayan nāma amaccaṃ pakkosāpetvā² tvaṃ gantvā therāṃ pakkosāhi ti pesesi. Caturāṅgapaccayo ca chekatāya ekaṃ suvaṇṇamayāṃ buddhapāṭibimbaṃ nāvāya ṭhapetvā mahāsamuddatitthaṃ agamāsi. Atha therāṃ sampāpunitvā: Idāni idha bhagavā sammāsambuddho agamāsi. Sīlabuddhithero³ bhagavato sammāsambuddhassa dassanattāya āgacchatū ti dūtaṃ pesesi. Thero pi bhagavato sammāsambuddhassa dassanattāya āgacchatū ti vacanaṃ paṭikkhipitum buddhagāra-vavasena avisahatāya āgacchi ti.

Porāṇikānaṃ va therānaṃ buddhe gāravam⁴ idha Paṇḍito gāravam buddhe kare pasannacetasā ti.

Nāvaṃ abhirūhitvā thero bhagavato sammāsambuddhassa vandanaṃ nāna-pūjāsakkārādīni⁵ akāsi. Therassa evaṃ vandanaṃ nāna-pūjāsakkārādīni karontass' eva vegena nāvaṃ ānetvā gacchi. Atha Caturāṅgapaccayo evaṃ āha: Idāni bhante tumhākaṃ ācariyassa sammāsambuddhassa sāsanaṃ paggaṇhitum yutto ti. Rājā ca amaccehi parivārīto paccuggacchi. Nāvāya therassa hatthe gahetvā rājagehaṃ ānesi. Dvāraṃ pattakāle yakkho paṭhaviyaṃ nisīditvā therāṃ vandi.

Rājā rājagehaṃ patvā therāṃ nānābhojanehi bhojesi. Evaṃ ca avoca: Ajjatagge bhante tvaṃ asi mam'ācariyo bhagavato va ovādaṃ sirasā paṭiggahetvā anuvattissāmā ti attano pañca putte pi⁷ therassa adāsi. Te pañca ku-

¹ Min: °dipe. ² A. sakkosāpetvā. ³ B. Siha°

⁴ A. Buddhesu gāravam. ⁵ B. *corrects to vandanaṃ*°

⁶ Min: *omits* Nāvāya &c. ⁷ D. hi.

mārā therena saddhīm anuvattimsu. Thero te pakkosetvā vihāraṃ agamāsi. Antaramagge kappiyapaṭhavīyaṃ pañca parimaṇḍalakārāṇi likhitvā tesam rājakumārānaṃ dassetvā nivattāpesi. Rājakumārā paṭinivattitvā taṃ kārāṇaṃ rañño ārocesuṃ. Rājā ca: Tumhākaṃ puññaṃ kārāpanatthāya dasseti ti vatvā tulāvasena¹ tehi rājakumārehi suvaṇṇaṃ samaṃ katvā tena suvaṇṇena mūlaṃ katvā bhagavato dharamānakāle Pasenadi-Kosalarañña kārāpitaṃ candana-paṭibimbaṃ viya visuṃ visuṃ paṭibimbaṃ² kārāpesi.

Tesam nidhānatthānabhūtāni³ pañca cetiyāni pi Sakko kammavidhāyako hutvā paṭiṭṭhāpesi. Ettha ca pubbe rañña⁴ pasiditvā therassa rājakumārā dinnā mūlaṃ rata-nattayassa datvā puna rājakumāre bhujiṣse kāretukāmatāya thero evaṃ saññaṃ⁵ adāsi ti datṭhabbaṃ.

So ca Silabuddhihero⁶ Arahantaṇaṇavaṃso ti datṭhabbo.

Arimaddananagare yeva Narapatirañño kāle Kassapo nāma thero desacārikaṃ caramāno Polloṅkanāmaṃkaṃ de-saṃ tad avasari. Atha dve mahallakapolloṅkā⁷ manussū there atipasannatāya dve putte upaṭṭhākatthāya niyyādesuṃ.

Polloṅkamanussānaṃ atipasannataṃ paṭicca thero pi Polloṅkathero ti vohāriyati. Yadā ca pana so thero Sihala-dīpaṃ gantukāmo ahosi tadā Sakko devānaṃ indo vyaggha-rūpaṃ māpetvā piṭṭhiyā yāva mahāsamuddatīraṃ⁸ ānesi. Mahāsamuddatīraṃ pana patvā nāvaṃ abhirūhitvā vāṇijehi saddhīm tari.

Mahāsamuddamajjhe pana patvā sū nāvā na gacchi⁹. Niccalā va atṭhāsi. Atha vāṇijā mantesuṃ: Ambhākaṃ nāvāya alakkhī pāpajano atthi maññe ti. Evam pana mantetvā salākādānaṃ¹⁰ akamsu. Yāva tatiyaṃ pi therass' eva hatthe salākā pubbe katakammavipākavasena nipati. Idam pana therassa pubbe katakammaṃ. Thero hi tato attabhāvato sattame bhava ekasmiṃ gāme kuladārako hutvā kilanattthāya ekaṃ sunakhaṃ nadiyaṃ otāretvā

¹ B. thulā° D. kulā. ² D. omits. ³ A. B. nidāna°

⁴ A. B. rañño. ⁵ A. aññaṃ. ⁶ D. Sihala°

⁷ D. mahāmallaka° ⁸ S. B. A. °tīrā.

⁹ B. gacchatī. ¹⁰ Min: salākādānaṃ.

udake kilamūpesi. Evaṃ kilamantaṃ sunakhaṃ sayam eva urena uggahetvā tīraṃ ānesī ti. Evaṃ pubbe katakammaṃ vipākavasena therass' eva hatthe salākā nipati. Tada vāṇijā udakapitṭhe khipimsu. Atha Sakko devānam indo kumbhilarūpaṃ māpetvā piṭṭhiyaṃ āropetvā ānesi. Thero Yakkhadipaṃ patvā andhacakkhukānaṃ¹ yakkhānaṃ mettānubhāvena cakkhūṃ labhāpesi. Yakkhā ca therassa guṇaṃ ūatvā dve yakkhe² bhātike adamsu. Thero ca Sīhaḍadipaṃ gantvā Mahācetiyaṃ rūpaṃ Lohapāsādarūpaṃ sarīradhātūṃ mahābodhibījāni ca ānetvā paccāgamāsī ti.

Sumedhathero ca Halamkassa³ nāma nagarassa dakkhinaḍisābhāge Muttigāme⁴ puratthimāya anudisāya Dinna-nāmake⁵ vihāre vasi.

Thānassa pana nāmasasena therassā pi Dinnavihāro tveva⁶ nāmaṃ ahoṣi.

So pi thero paṃsukūliko lajjī pesalo sikkhākāmo jhānalābhī arahā yeva. So hi devasikaṃ devasikaṃ aṭṭhanavayojanapamāṇe pādacetiyaṃ gantvā vandi, cetiyaṅgana-vattaṇ ca akāsi. Tato āgantvā Muttigāme piṇḍāya cari. Idaṃ therassa nibaddhavattaṃ.

Aparāni pi vatthūni bahūni santi. Sabbāni pana tāni vitthāretvā vattabbāni pi gandhagāravabhayena na vakkhāma. Sabbāni pi hi vuccamānāni ayaṃ Sāsanavaṃsadīpikā atipapañcā bhavissati.

Sammāsambuddhassa hi parinibbānato yāvajjatanā therānaṃ paramparavasena saṃghaṭṭetvā ānayaṃ ev' ettha adhippetam, yathā vuttāni pana vatthūni adhunā abhiññā-lābhinaṃ puggalānaṃ akhettabhāvena⁷ pasaṅgañānapaṭi-bāhanatthaṃ Arimaddananagare ca bahunnaṃ abhiññā-lābhinaṃ puggalānaṃ nivāsattānātādassanatthaṃ vuttāni. Vuttaṃ c'etaṃ Bhikkhunīkhandhakatṭhakathāyaṃ:

¹ D. °cakkhunam. ² A. B. yakkhā D. yakkha.

³ B. Halamkissa. ⁴ Min: Mratti° S. Mutti°

⁵ B. Dinnanāmake A. Dvinnanāmake.

⁶ A. pi vihāro teva — (omits Dinna).

⁷ B. corrects from acettha bhāvena to abhāvena.

Paṭisambhidāpattehi vassasahassam sukkhavipassakehi vassasahassam anāgāmihi vassasahassam sakadāgāmihi vassasahassam sotāpannehi vassasahassan ti evaṃ pañca vassasahassāni paṭivedhadhammo ṭhassati ti.

Dighanikāyaṭṭhakathāyam pana Saṃyuttanikāyaṭṭhakathāyaṇ ca: Paṭisambhidāpattehi vassasahassam chaḷābhiññehi vassasahassam tevijjehi vassasahassam sukkhavipassakehi vassasahassam pātimokkkena vassasahassan ti vuttam.

Anguttaranikāyaṭṭhakathāyam pana Vibhaṅgaṭṭhakathāyaṇ ca:

Buddhānaṃ parinibbānato vassasahassam eva paṭisambhidā nibbattetuṃ sakkonti. Tato paraṃ cha abhiññā tato pi asakkontā tisso vijjā nibbattisū. Gacchante kāle tā pi nibbattetuṃ asakkontā sukkhavipassakā honti. Eten' eva nayena anāgāmino sakadāgāmino sotāpannā ti vuttam. Evaṃ nānāyehi Aṭṭhakathā pi āgatattā adhunā loke ariyapuggalā bhavituṃ na sakkā ti na vattabbam.

Ariyānaṃ eva khetṭassa adhunā pi sambhavato sace āradhavi-passako bhaveyya so arahā bhavituṃ sakkā yevā ti niṭṭham ettha gantabbam.

Aṭṭhakathāsu pana nānābhānakatherānaṃ nānāvādavasena vuttan ti daṭṭhabbam. Ettaken' eva pana nānākārena vādo bhinno pi sāsanaṃ na bhijjati yeva sāsanaṃ abhinnaṃ yeva hi ettha pamāṇan ti.

Evaṃ Marammaṇḍale Arimaddananagare anekehi arahantasatehi sāsanaṃ vijjotati. Bhagavato pana parinibbānato tiṃsādhikānaṃ navavassasatānaṃ¹ upari Marammaratṭhe Sañ-Lañ-krom² nāmena raññā samakālavasena Sihaḷadīpe rajjaṃ pattassa Mahānūmarañño kāle Buddhaghosa - Buddhadattatherehi pabhūti te te mahātherā te te gandhe akāṃsu.

Tato pacchā sati-samādhipaññāmadavavasena³ sukhāvabodhanatthaṃ ṭikāyo akāṃsu. Arimaddananagare

¹ so B. All other MSS. tiṃsādhikānaṃ navutivassānaṃ.

² D. Sa-nā-la-ñā-kro-ñā.

³ A. D. B. °manda°

jinacakke sattatādhike¹ cha sate sahasse ca sampatte tiṇṇaṃ piṭakānaṃ mūlabhūtesu saddanayesu sotārānaṃ chekatāya² mahāsamudde viya Ānando nāma mahāmaccho tisū piṭakesu sātthakathesu viloletvā Aggavaṃso nāma thero Saddanītipakaraṇaṃ akāsi. Arimaddananagare hi Uttarājivatherādīnaṃ Sihaḷadīpaṃ gamanato pubbe yeva tayo mahātherā pariyaṭṭavisāradā Mahā-Aggapaṇḍito, tassa saddhivihāriko Duttiya-Aggapaṇḍito, tassa bhāgineyyo Tatiya-Aggapaṇḍito ti. Tatiya-Aggapaṇḍito pana Aggavaṃso ti pi vohāriyati.

Tasmiṃ ca kāle Arimaddananagaravāsino saddakovidā bahavo santi ti yāva Laṅkādīpā kittighoso patthari.

Tasmā Sihaḷadīpikā saddakovidā vīmaṃsetukāmā hutvā Arimaddananagaraṃ agamaṃsu. Tadā Arimaddananagara-vāsino bhikkhū Saddanītipakaraṇaṃ dassesum.

Sihaḷadīpikā ca taṃ disvā upadhārentā saddavisaye ayaṃ gandho viya Sihaḷadīpe gandho natthi. Imasmiṃ pakaraṇe āgatavinicchayaṃ pi sakalaṃ na jānimhā ti nānāpakārehi thomesu ti. Yāvajjatanā kathāmaggo na upacchinno ti.

Arimaddananagare Sihaḷadīpaṃ gantvā paccāgato Chapado nāma Saddhammajotipālathero saddanaye chekatāya Suttaniddesaṃ akāsi. Paramatthadhamme ca chekatāya Saṃkhepavaṇṇanaṃ nāma Cāradīpakaṇḥ³ ca Vinaye chekatāya Vinayagūḷhatthadīpaniṃ Simālaṃkāraṇi⁴ ca akāsi. Attano katānaṃ gandhānaṃ nigame Saddhammajotipālo ti mūlanāmena vuttaṃ. Kusimanagare pana Chapadagāme jātattā thānassa nāmena Chapado ti pākāto. Kukhaṇanagare pana Chapado ti vohārito pi eko thero atthi. So alajjī dussilo. Ekacce pana nāma sāmāññalesamattena pattalaṅkaṃ silavantaṃ pesalaṃ sikkhākāmaṃ Chapadatheraṃ alajjī-dussilabhāvena upavadanti⁵ yathā nāma sāmāññalesamattena Mallaputtaṃ āyasmantaṃ Dabbaṃ asamācārenā ti. Arimaddananagare yeva Aloṃ-caṇ-ñu⁵

¹ so A. All other MSS. sattanavasādhike.

² B. chetattāya. ³ B. corrects to Sāradīpakaṇḥ.

⁴ A. uvadanti. ⁵ B. Aloṇ-caṇ-su A. Aloṇ-caṇ-tu.

nāmakassa rañño kāle Mahā-Vimalabuddhithero Cūla-Vimalabuddhithero ti dve therā pariyattivisaradā ahesum. Tesu Mahā-Vimalabuddhithero Kaccāyanassa samvaṇṇanam Nyāsagandham akāsi.

Keci pana Sīhaladīpavāsī Vimalabuddhithero tam akāsi ti vadanti. Cūla-Vimalabuddhithero pana Vuttodayassa porāṇaṭikam akāsi.

Chandosārattavikāsinim Saddhammānāṇathero akāsi. Vacanatthajotiṃ pana Vepullathero¹ akāsi. Nyāsa-gandhassa porāṇaṭikam Narapatirañño kāle eko amacco akāsi. So hi rañño ekam orodham paṭicca jātam ekam dhitaram disvā vānaro viya lepe laggito paṭibaddhacitto² hutvā laggi.

Tam attham jānitvā rājā evam āha:

Sace etam iccheyyāsi ekam gandham paripuṇṇavinicchayaṃ gūlhattham karohi. Sace tvaṃ tādisaṃ gandham kātum sakkuṇeyyāsi etam labhissasi ti. Atha so Nyāsassa samvaṇṇanam porāṇaṭikam akāsi.

Tato paṭṭhāya hīnāya vattitvā dhitaram datvā rajjuggāhāmaccaṭṭhāne³ ṭhapesi yaṃ Marammavohārena Saṃbyañ⁴ iti vuccati. Tena pana katattā so pi gandho taṃ nāmena vuccati. Kārikam tassā ca samvaṇṇanam Chatta-guhindassa⁵ nāma rañño kāle Dhammasenāpatithero akāsi. Tena kira kārāpīte Nandaguhāya samīpe Nandavihāre nisīditvā akāsi. Tasmiṃ ca kāle Gandhamādanapabbate Nandamūlaguhato⁶ arahantā āgantvā tasmiṃ vihāre vassam upagacchipsu. tesam sammukhe katattā te ca gandhā paṇḍitehi sārato paccetabbā ti ācariyā vadanti. Vācavācakam pana⁷ Dhammadassī nāma sāmaṇero akāsi. Saddatthabhedacintam pana Arimaddananagarasamīpe ṭhitassa Khanitthipādapabbatassa⁸ samīpe ekasmiṃ gāme vasanto Saddhammasiri nāma thero akāsi. So yeva thero Brīhajam nāma vedasattham pi Marammabhāsāya parivattesi.

¹ B. Vephulla° ² S. °bandha° ³ A. rajjuggāmacca°

⁴ B. Saṃ-pyam. ⁵ B. Chattaruhindassa.

⁶ A. Nandagūhato B. Nandaguhato.

⁷ A. Vācavāccakam. ⁸ B. Khanitti°

Ekakkharakosam pana Saddhammakittitthero akāsi. So hi kaliyuge sattāsītādhike aṭṭhasate sampatte micchā-ditṭhikānaṃ Jalumasaññitānaṃ¹ kulānaṃ bhayena sakale pi Tambadīparatṭhe sāsanobhāso milāyati.

Bahūni pi potthakāni aggibhayena nassesuṃ². Tadaṃ tam pavattiṃ passitvā³ sace pariyattidhammo vinasseyya paṭipattidhammo pi nassissati paṭipattidhamme nassante kuto paṭivedhadhammo bhavissati ti samvegāṃ āpajjitvā imaṃ gandhaṃ akāsi ti taṭṭhikāyaṃ⁴ vuttaṃ.

Mukhamattasāraṃ Sāgarathero akāsi.

Kaliyuge ekāsītādhike pañcasate sampatte ekaṃ dahara-puttaṃ kālaṃ kataṃ paṭicca samvegāṃ āpajjitvā pacceka-buddhattaṃ patthayantassa Jeyyasimkha-nāmakassa⁵ rañño putto Kyacvā⁶ nāmako rājā rajjaṃ kāresi.

Dhammarājā ti pi nāma lañchaṃ paṭiggaṇhi. Tisu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyaccā ti vohāriyati. So ca kira rājā pālī-aṭṭhakathā-tikā-gandhantaresu atichekatāya piṭakattaye sākacchamattam pi kātum samattho nāma natthi ti uggahita-tiṭṭhako hutvā bhikkhusaṃghānaṃ⁷ pi divase divase sattahi vārehi gandhaṃ vāceti⁸.

Khaṇitthipādapabbatassa samīpe pi ekaṃ taḷākam kā-rāpetvā tattha rājāgāraṃ kārapetvā tattha nisīditvā gandhaṃ vāceti. Sabbāni pana rājūnaṃ kiccāni puttass' eva uparājassa niyyādesi. Gandhaṃ uggaṇhantānaṃ orodhānaṃ atthāya saṃkhepato Saddabindun nāma pakaraṇaṃ Paramatthabinduṃ ca nāma pakaraṇaṃ akāsi. Tassa hi cittaṃ pariyattiyaṃ yeva rammati. Aññaṃ pana rājā-kiccaṃ sunitum pi na icchi. Anuruddharājā anāgate ahaṃ rājā bhaveyyāmi tadā yeva imāni tālibhijāni utṭhahantū ti adhiṭṭhahitvā ropesi. Tāni tassa rañño kāle utṭhahimsu⁹. Ten' eva Anuruddharājā yev' ayan ti ratṭhavāsino sañjā-nimsu. Saṃmutirājā hi Anuruddharājā Kyacvā rājā ti ime tayo ekasantānā ti vadanti.

¹ S. *corr. from* Jalunāma° D. Jalabhutisatānaṃ.

² S. nassāsūṃ. ³ A. pattitvā. ⁴ A. taṃ ṭhikāyaṃ.

⁵ B. Jeyyasikh° ⁶ A. Kyac-cā. ⁷ A. °saṃghaṃ.

⁸ A. vācesi. ⁹ B. vuttha°

So rājā ekam pi cetiyam akāsi na tam niṭṭham agamāsi pariyattiyam yeva paricāarakattā ti Rājavamse āgataṃ. Lokasammutivasena kakkhaladine¹ iṭṭhakāni kārāpetvā tasmim yeva dine bhūmisamaṃ katvā² tasmim yeva dine aññam pi sabbaṃ kārāpesi. Tena Marammavohārena Pra-staḥ³ cetiyan ti yāvajjatanā pākataṃ.

Tassa rañño ekā dhītā Vibhatyattham nāma gandham akāsi ti.

Pubbe kira Arimaddananagare uggahadhāraṇādivasena⁴ sāsanam ativiya virūḷham āpajji. Arimaddananagare yeva hi eko vuḍḍhapabbajito⁵ bhikkhu gandham likhitum silālekhanadaṇḍena icchanto rājageham pāvisi. Rājā: Kena āgato 'sī ti pucchi. Gandham likhitum silālekhanadaṇḍena icchanto āgato 'mhī ti.

Evam mahallako tvaṃ⁶ gandham mahussāhena pariya-punanto pi gandhesu chekassa okāsam na passāmi; sace hi musalo aṅkuram utthāpetvā rūheyya⁷, evaṃ sati tvaṃ gandhesu chekataṃ āpajjeyyāsi ti āha. Tato pacchā vi-hāram gantvā devasikaṃ devasikaṃ ekadantakaṭṭhapamā-ṇamattaṃ lekhanam uggahetvā Kaccāyana-Abhidhamm-atthasaṃgahapakaraṇam ādim katvā ācariyassa santike uggaṇhi.

So aciren' eva gandhesu chekataṃ patvā musale jam-burukkhāṅkuram bandhitvā ussāpetvā rājageham pāvisi. Atha tam rājā pucchi: Kena āgato 'sī ti. Ayaṃ mahārāja musalo aṅkuram utthāpetvā rūhatī ti ācikkhitum āgato 'mhī ti vutte. Rājā etassa gandhesu chekataṃ patto 'mhī ti vuttaṃ hotī ti jānāsi. Tam saccam vā alikaṃ vā ti vīmaṃsanatthāya mahātherānaṃ santikaṃ pahīni. Mahā-therā pi gūḷhaṭṭhānaṃ gūḷhaṭṭhānaṃ pucchimsu. So pi pucchitaṃ pucchitaṃ vyākāsi. Atha so bhikkhu mahāthere evaṃ āha: Tumhe bhante maṃ bahu pucchatha. Aham pi tumhe pucchitum icchāmi; okāsam dethā ti yācivā añña-samānacetāsikaṃ ti ettha aññasaddassa avadhyapekkhattā

¹ B. kakaladine. ² B. omits bhūmi samaṃ katvā.

³ A. Bra-staḥ B. Pra-sta. ⁴ A. uggaṇha^o

⁵ B. vuḍḍa^o ⁶ A. tam. ⁷ Min: ruheyya.

avadhipadaṃ uddharitvā¹ dassethā ti pucchi. Mahātherā pi pubbe amanasikatattā siḡhaṃ vissajjitum² na sakkhimsu. Rājā tam atthaṃ sutvā tuṭṭhacitto hutvā Disāpāmokkha-nāmena ācariyattḥāne ṭhapesi. So pana bhikkhu agandha-kārako pi gandhakārako viya pacchimānaṃ janatānaṃ dinnopadesavasena upakāraṃ katvā sāsane uppajji ti.

Honti c'ettha:

Ahaṃ mahallako homi duppañño pariyattikaṃ,
Uggaṃ mahussāhena³ na sakkhissāmi jānitum.

Evañ ca nātimaññeyya nāpposukkatam āpajje,
Saddhamme chekakāmo ussāhaṃ va kare poso.

Vuddhapabbajito bhikkhu mahallako pi⁴ duppañño
Āpajji chekatam dhamme; tam apekkhantu⁵ sotāro ti.

Pubbe kira Arimaddananagare mātugāmā pi gandhaṃ uggaṇhimsu yebhuyyena uggaḥadhāraṇādivasena pariyattisāsaṇaṃ paggaheṣuṃ. Mātugāmā hi aññamaññaṃ passantā: tumhe kittakaṃ gandhaṃ uggaṇhatha kittakaṃ gandhaṃ vācuggataṃ karoṭhā ti pucchanti⁶. Eko kira mātugāmo ekam mātugāmaṃ pucchi: Tvaṃ idāni kittakaṃ gandhaṃ vācuggataṃ karosi ti? Ahaṃ pana idāni daharaputtehi palibodhattā byākulaṃ patvā bahuṃ gandhaṃ vācuggataṃ kātum na sakkā, samantā Mahā-paṭṭhāne pana kusalattikamattam va vācuggataṃ karomi ti āhā ti.

Idaṃ pi Arimaddananagaravāsinaṃ mātugāmānaṃ pi pariyattuggaḥaṇe ekam vatthu⁷.

Ekam kira bhikkhuṃ piṇḍāya carantaṃ ekā dvādasa-vassikā daharittḥi⁸ pucchi: Kin nāmo 'si tvaṃ bhante ti. Khemā nāma' ahan ti.

Kathaṃ ti bhante pumā va samāno iṭṭhilingena nāmaṃ akāsi ti āhā.

¹ B. uttaritvā, ² A. B. vissajjetum.

³ B. pucchissanti A. pucchimsu ti. ⁴ S. manu°

⁵ A. ti. ⁶ D. lakkhantu. ⁷ B. vatthū A. vatthum.

⁸ A. B. iṭṭhi.

Atha anto gehe nisinnā mātā sutvā dhītaraṃ āha: Tvaṃ rājāḍiganassa lakkhaṇaṃ na jānāsi ti. Āma jānāmi, ayaṃ pana khemasaddo na rājāḍiganapakkhaṃ bhajati ti. Atha mātā evaṃ āha: Ayaṃ pana khemasaddo ekadesen' eva rājāḍiganapakkhaṃ bhajati ti. Ayaṃ paṇ' ettha dhītu adhippāyo: Na rājāḍisaddo kadāci rājo ti paccattavacanavasena¹ okāranto dissati. Vinā devarājo ti ādisamāsavisayaṃ; khemasaddo pana katthaci khemo ti ca khemaṇ ti ca līngantaravasena rūpantaraṃ dissati. Ten' eva khemasaddo na rājāḍigaṇo ti veditabbo ti.

Ayaṃ pana mātu adhippāyo: Khemasaddo abhidheyya-līngattā tilingiko, yadā pana saññāsaddādhikāre paccattavacanavasena khemaṇ ti ākāranto dissati tadā ekadesena khemasaddo rājāḍiganapakkhaṃ bhajati ti.

Idaṃ pi ekaṃ vatthu.

Arimaddananagare kira ekassa kuṭumbikassa eko putto dve dhītaro ahesuṃ. Ekasmiṃ ca kāle ghaṇṇābhībhūtattā gehassa uparitale nahāyitvā nisidi. Atha ekā dāsi gehassa heṭṭhā ṭhatvā kiñci kammaṃ karonti tassa kuṭumbikassa guyhaṭṭhānaṃ olokesi. Taṃ atthaṃ jānitvā kuṭumbiko sā khaṃ olokesi ti ekaṃ vākyam bandhitvā puttassa dassesi. Imassa atthayojanaṃ karohi ti. Atha putto atthayojanaṃ akāsi: Sā khaṃ rukkhāsā khaṃ olokesi udikkhatī ti. Atha pacchā ekāya dhītuyā dassesi. Imassa atthayojanaṃ karohi ti. Sā pi atthayojanaṃ akāsi: Sā sunakho khaṃ ākāsaṃ olokesi udikkhatī ti. Atha pacchā ekāya dhītuyā dassesi: Imassa atthayojanaṃ karohi ti. Sā pi atthayojanaṃ akāsi: Sā itthi khaṃ² āṅgajātaṃ olokesi mukhaṃ uddhaṃ katvā lokesi ti.

Idaṃ pi ekaṃ vatthu.

Eko kira sāmaṇero Ratanapuravāsī Arimaddananagare mātuḡamā pi saddanayesu atikovidā ti sutvā ahaṃ tattha gantvā jāniissāmi ti Arimaddananagaraṃ gato. Atha antara-magge Arimaddananagarassa samipe ekaṃ daharittthiṃ kappāsavattthiṃ rakkhitvā nisinnaṃ passi. Atha sāmaṇero

¹ A. paccattha°

² A. B. itthikaṃ.

tassā santikaṃ maggapucchanatthāya gacchi. Atha daharittihī sāmaṇeraṃ pucchi: kuto āgato 'sī ti¹.

Sāmaṇero āha: Ratanapurato ahaṃ āgacchatī ti. Kuhiṃ gato 'sī ti vutte Arimaddananagaram gacchatī ti āha. Atha daharittihī evaṃ āha: Tvaṃ bhante saddayogavinicchayaṃ anupadhāretvā kathesi. Amhayogaṭṭhānehi tvaṃ nāmayogasaddena yojetvā kathesi. Nanu paṇḍitaṇaṃ vacanena nāma paripunnatthēna aviruddhasaddanayena punṇindusamkāseṇa bhavitabbaṃ ti.

Atha sāmaṇero: Khettavattthūni rakkhanti duggatā² daharittihī pi tāva³ saddanayakovidā hoti. Kimaṅga pana bhogasampannā mahallakittihīyo ti lajjitvā tato yeva paṭinivattitvā paccāgamāsī ti.

Idaṃ Marammaṇḍale Tambadīparaṭṭhe Arimaddanagare theraparamparavasena sāsanaṃsa paṭiṭṭhānaṃ.

Idāni Marammaṇḍale yeva Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Sāsanavamsaṃ vakkhāmi.

Kaliyuge hi dvisattatādhike aṭṭhavassasate⁴ sampatte Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Mahāsiriṇṇeyyasūro nāma rājā rajjaṃ kāresi. Ekaṃ aticheckaṃ Devanāgaṇāmakam⁵ ekaṃ hatthiṃ nissāya vijitam⁶ vitthāram akāsi. Tassa pana raṇṇo kāle kaliyuge dvinavutādhike aṭṭhavassasate sampatte Mahāparakkamo nāma thero Sihalaḍḍipato nāvāya āgantvā Ketumatī nāma nagaram sampatto. Rājā ca Dvārāvatinagarassa dakkhiṇadisābhāge Mahāvihāram kārapetvā tassa ādāsī niccabhattam pi, tasmiṃ ca vihāre sīmaṃ sammannitvā⁷ tissaṃ sīmāyaṃ tulāvasena attanā samaṃ katvā lohamayabuddhapaṭibimbam kārapesi. Taṃ ca buddhapaṭibimbam sabbattha⁸ Laṅkāḍipanaṃ ti nāmena pākataṃ ahosi. Tassa raṇṇo kāle surāmeraya-sikkhāpadam paṭicca vivādo ahosi. Kathaṃ? Bījato paṭṭhāyā ti sambhāre paṭiyādetvā cāṭiyam pakkhittakālato

¹ A. kuto māgato si. ² A. duggahā. ³ B. jinā va.

⁴ MSS. °sahassee. ⁵ A. Devanāgarāmakam.

⁶ A. B. vijitum. ⁷ A. sammannetvā.

⁸ D. sampattakā S. *corrects from* sampatta.

paṭṭhāya tālanālikerādīnaṃ puppharaso pupphato galitābhinavakālato paṭṭhāya ca na pātabbo ti Kamkhāvitaraṇiṭṭikādisu vuttavacane adhippāyaṃ vipallāsato gahetvā tālanālikerādīnaṃ raso galitābhinavato paṭṭhāya pivitum na vaṭṭati ti ekacce vadanti. Ekacce pana evaṃ vadanti: Tālanālikerādīnaṃ raso galitābhinavakāle pivitum vaṭṭati ti.

Tattha pubbapakkhe ācariyānaṃ ayam adhippāyo.

Bijato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyāṃ pakkhittakālato paṭṭhāya na pātabbo; tālanālikerādīnaṃ puppharaso ca galitābhinavakālato yeva na pātabbo ti.

Ayam pana aparapakkhe ācariyānaṃ adhippāyo.

Bijato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyāṃ pakkhittakālato paṭṭhāya na pātabbo: Tālanālikerādīnaṃ sambhārehi paṭiyādito puppharaso pupphato galitābhinavakālato na pātabbo ti.

Evaṃ tālanālikerādīnaṃ raso galitābhinavakālato paṭṭhāya pātum vaṭṭati na vaṭṭati ti vivādaṃ karontānaṃ majjhe nisiditvā sampattalaṅko Mahāparakkamathero tādiso pivitum vaṭṭati ti vinicchindi. Surāvinicchayaṇ ca nāma gandhaṃ akāsi. Evaṃ Ketumatīnagaraṃ māpentāṃ Mahāsiriṇeyyasūraṃ nāma rājānaṃ nissāya Ketumatīyaṃ sāsanaṃ paṭiṭṭhahi.

Idaṃ Marammaṇḍale yeva Ketumatīnagare sāsanaṃ paṭiṭṭhānaṃ.

Idāni Marammaṇḍale Tambadīparaṭṭhe yeva Khandhapurasāsanavaṃsaṃ vakkhāmi.

Kaliyuge hi catusaṭṭhādhiḥ chavassasate tayo bhūtikā Kittitaranāmakam rājānaṃ rajjato cāvetvā Khandhapuranagare rajjaṃ kāresum.

Tadā Kittitaranāmakassa rañño ekaputto Cīnaraṭṭhinda-rājānaṃ yācitvā bahūhi senaṅgehi Khandhapuranagaraṃ samparivāretvā aṭṭhāsi. Atha tisu piṭakesu chekaṃ ekaṃ mahātheraṃ pakkosetvā mantasum. Thero evaṃ āha: Janapadāyattam idaṃ kammaṃ samaṇānaṃ na kappati vicāretum. Ahaṃ pi samaṇo, nāṭakehi pana saddhiṃ man-tethā ti. Atha nāṭake pakkosāpetvā¹ mantasum. Nāṭakā pi:

¹ B. pakkosetvā.

Sace karanam natthi, evaṃ sati phalaṃ na bhaveyya¹
Sace pūti natthi, makkhikā na sannipateyyun ti.

Gitam gāyitvā udake kilānti. Atha te ca tayo bhātikā
taṃ sutvā Kittitaranāmakam² rājanam bandhanāgarato
gahetvā māretvā idāni³ rajje ṭhapayissāmā ti cintetvā
tumhe gacchatha ayam tassa sisso⁴ idāni esa paralokam
gato ti sisam dassesum. Atha Cīnaratṭhasenāyo pi: idāni
rājavamsiko natthi, tena hi yujjhitum na icchāma yaṃ
rajje ṭhapayissāmā ti katvā mayam āgatā idāni so natthi
ti vatvā nivattetvā agamaṃsu.

So ca thero nātakehi saddhim mantethā ti ettakam eva
vuttattā bhikkhubhāvato na moceti ti daṭṭhabbam. Vuttam
c'etaṃ:

Pariyāyo ca ānatti tatiye dutiye pana

Ānatti ye ca sesesu⁵ dvayam etaṃ na labbhati ti.

Tasmim pana Khandhapure Arimaddananagare Arahan-
taganavamsikā Chapadaganavamsikā Ānandaganavamsikā
ca therā bahavo vasanti, tēhi pana katagandho nāma koci
natthi ti.

Idam Khandhapure sāsanaṃ patiṭṭhanam.

Idāni Marammaṇḍale Tambadīparatṭhe Vijayapure
Sāsanavamsam vakkhāmi.

Kaliyuge hi catusattatādhike chavassasate Sihasūro nāma
rājā Vijayapuram māpesi. Tato pacchā dvisu samvaccha-
resu atikkantesu Camupnadiyaṃ mahāsetibham⁶ ekam
labhitvā Ekasetibhindo ti tassa nāmaṃ pākātam ahoṣi.

Tassa rañño kāle Vijayapure silavantā lajjī pesalā
bhikkhū bahavo natthi. Arimaddananagarato Anuruddha-
rājakāle rājabhayena niliyitvā avasesā samānakuttakā yeva
bahavo atthi. Pacchā Cūla-Arahantathera-Dibbacakkhu-
therānam āgatakāle yeva lajjī pesalā bhikkhū balavantā
hutvā gaṇam vadḍhāpesum. Rājā ca Dibbacakkhutheraṃ

¹ B. abhaveyya.

² A. Kittihara° B. Kittitaru°

³ A. adds yaṃ.

⁴ A. sisso.

⁵ A. pesesum.

⁶ A. mata°

antepuraṃ pavesetvā devasikaṃ devasikaṃ piṇḍapātena bhojesi. Anuruddharañña tambūlamañjūsayaṃ tṭhapetvā pūjita satta dhātuyo labhitvā tasma pañca dhātuyo Caṇḍa-khum cetiye nidhānaṃ¹ akāsi, avasesā pana dve dhātuyo Puñṇassa nāma amaccassa pūjanatthāya niyyādesi. So ca amacco Jeyyapure Puñṇacetiye nidhānaṃ akāsi.

Tadā ca kira samānakuttakā gahaṭṭhā viya rājarāja-mahāmattānaṃ santike upaṭṭhānaṃ akāmsu. Kaliyuge catuasitādhike chavassasate sampatte Sihasūrarañño jeṭṭha-putto Ujano nāma rājā rajjaṃ kāresi. So pana Avapaṃkyoḥṇāmake² dese campakakatṭhamaye sattatisatta vihāre³ kārāpesi. Dvivassādhike sattavasase sate kāle te vihārā niṭṭhaṃ agamaṃsu. Tesu vihāresu⁴ Campakaṃ nāma padhānavihāraṃ amaccaputtassa Sudhammamahāsāmītherassa adāsi. So pana thero Arimaddananagare Arahantatherassa vamsiko ti daṭṭhabbo. Jetavanaṃ nāma parivāravihāraṃ pana sakalavinayapiṭakaṃ vācuggataṃ karontassa Guṇārāmatharassa⁵ adāsi. So pana thero Arimaddananagare yeva Ānandatherassa vamsiko.

Kulavihāraṃ nāma parivāravihāraṃ Ādiccaramsino nāma therassa adāsi. So pi Ānandatherassa vamsiko yeva.

Suvaṇṇavihāraṃ nāma parivāravihāraṃ Sudhammālaṃkāraṃ nāma therassa adāsi. So pi Ānandatheravamsiko yeva.

Nicagehaṃ nāma parivāravihāraṃ Varapattassa nāma therassa adāsi. So pana Sudhammamahāsāmītherassa antevāsiko.

Dakkhiṇakoṭṭiṃ nāma parivāravihāraṃ Siripuñṇavāsinaṃ nāma therassa adāsi. So pi Sudhammamahāsāmītherassa antevāsiko ti.

Tesaṃ vihārānaṃ āsannaṭṭhāne⁶ rājā sayam eva hatthena

¹ A. B. nidānaṃ. ² A. B. Avapaṃkyā°

³ B. campakakatṭhamaye sattavihāre. D. camma°

⁴ D. sattavihāre A. Dhammakakattha° S. corr. A. vi-hāre ca.

⁵ A. B. Gaṇārāma° ⁶ A. āsannāsattṭhāne.

gahetvā mahābodhirukkhaṃ ropesi. Tesam viharānaṃ paṭijagganattāya bahūni pi khattavatthūni adāsi ārama-gopakakulāni ca.

Tesam pana therānaṃ Sudhammapura-Arimaddanapura-bhikkhuvamsikattā lajjipesalata viññatabbā; ten' eva Vijayapure sāsanaṃ ativiya parisuddhaṃ ahoṣi ti daṭṭhabbaṃ.

Tesam pi sissaparamparā anekasahassapamāṇā ahesuṃ. Evaṃ lajjipesalanāṃ yeva bhikkhūnaṃ santikā keci saddhi-vihārikā Kiṭṭagirimhi Assaji-Punabbasukā viya alajji dussilā uppajjimsu seyyathā pi nāma madhurambarukkhato ambilaphalan ti.

Te pana bahu-anācāraṃ carimsu yeva. Idam pana tesam mūla-uppatti-dassanaṃ.

Rājā hi tadā tesam viharānaṃ paṭijagganattāya bahūni khattavatthūni adāsi. Tesu khattavatthūsu balivicāraṇattāya¹ Sudhammamahāsāmīthero ekacce bhikkhū ārak-khaṇattāhāne ṭhapesi. Ārakkhaṇabhikkhū pana dhammā-nulomavasena kassakānaṃ ovāḍapesi. Khattavatthusāmi-bhāgam pi paṭiggaṇhāpesi. Tasmiṃ ca kāle khattavatthūni paṭicca bhikkhū vivādaṃ akamsu. Atha taṃ vivādaṃ sutvā sāsanaadharathero² ca dve parakkamatherā ca tato nikkhamimsu.

Nikkhamitvā sāsanaadharathero Khanitthipādapabbate nisīdi. Dve parakkamatherā ca Ca-kri-nāḥ-pabbatakandare³ nisīdimsu⁴. Tesam hi nivāsattāhānaṃ⁵ yāvajjatanā Parakkamaṭṭhānaṃ ti pākataṃ ahoṣi. Te pana therā ekacārā ti vohārimsu. Avasesā pana bhikkhū gāmaṇvāsī bahucārā ti vohārimsu⁶. Tato paṭṭhāya araṇṇavāsī-gāmaṇvāsivasena viṣuṃ gaṇā ahesuṃ ti⁷ vihāraṣṣa dinnānaṃ khattavatthūnaṃ balipaṭiggāhakabhikkhūnaṃ⁸ pi saṃghajāṭisamaṇṇā ahoṣi.

¹ D. balihi cāraṇattāhāya.

² A. sāsanaavaratthero S. corr. °vara°

³ D. Ki-ku-nāḥ A. Caṃ-kri-nāḥ B. Ca-cī-kri-nāḥ.

⁴ D. adds tesam hi nisīdimsu.

⁵ B. nivāsattāhānatthā D. adds ti. ⁶ A. vohāresuṃ.

⁷ B. gaṇā honti D. honti. ⁸ Min: °gāhana°

Kaliyuge catuvassādhike sattasate Ujanassa rañño dharamānass' eva kaniṭṭhabhātiko Kyocvā¹ nāma rājakumāro rajjam ganhi. Ayam pana tassa atthuppatti. Ujano nāma rājā: Tvaṃ Samuddamajjham nāma gāmaṃ gantvā tattha nisiditvā tatv' uppādaṃ balim² bhujāhi ti niyyādesi. So pana rājakumāro luddakammesu³ yeva abhiramanasilo⁴ ekasmiṃ samaye migavaṃ gantvā paccāgatakāle⁵ rattiyaṃ supinaṃ passi. Sakko devānam indo āgantvā: Uposathasilaṃ samādiya⁶hi; evaṃ sati aciren' eva setibhe labhissasi⁶ ti vatvā Tāvatisabhavanaṃ puna gato ti.

So ca rājakumāro tato paṭṭhāya uposathasilaṃ samādiyi⁷. Pacchā kāle pi attano hatthe gūthena kilinnaṃ bhavati ti puna supinaṃ passi. So aciren' eva pañca setibhe labhi. Atha eko amacco gantvā rañño tam attham ārocesi. Rājā tuṭṭhacitto hutvā: Mama kira bhonto kaniṭṭhabhātiko pañca setibhe labhi ti rājapurisaṇaṃ majjhe samvaṇnesi. Amacco puna rājakumārassa santikaṃ gantvā⁸ tam attham ārocesi. Rājakumāro pi: Mama bhātiko rājā akathitapubbavācāpeyyaṃ⁹ vadati ti ārādha-yitvā puna gantvā tam attham rañño ārocāpesi. Rājā pi tath' eva vadati ti tam sutvā rājakumāro bhiyo pasidi. Kasmā pana Ujano rājā Kittitaran nāma rājakumāraṃ¹⁰ kaniṭṭhavohāreṇa na vadati ti? Ekasetibhindo hi rājā aparassa rañño devim gabbhinim ānetvā aggamahesiṭṭhāne ṭhapesi. Thapetvā aciren' eva Ujanam vijāyi. Ten' eva na¹¹ Ujano Ekasetibhindassa putto, Kittitaro nāma rājakumāro yeva Ekasetibhindassa putto; tasmā tam kāraṇaṃ paṭicca so tam kaniṭṭhavohāreṇa na vadati ti. Kaniṭṭho pañca setibhe labhati ti sutvā rājā bhāyitvā kaniṭṭhassa rajjam upaniyādesi. Rājā rājagehassa pacchimadvāreṇa nikkhami. Kaniṭṭho purimadvāreṇa pāvisi. Pañcannaṃ

¹ A. Kyocā B. Kyochvā. ² B. uppādabalim.

³ A. buddhakammesu Min: luddha^o ⁴ D. sīgala.

⁵ Min: pacchā gata^o ⁶ labhissati ti. ⁷ D. °dāyi.

⁸ D. ganhi. ⁹ B. vā jappeyyaṃ.

¹⁰ Min: Kittitaraṃ Māna rāja^o ¹¹ S. omits.

pana setibhānam laddhattā Pañcasetibhindo ti pākato. Mūlanāman pan' assa Sihasūro ti datthabham. Tassa rañño kāle bahū alajjino gāmasāmantavihāre vasitvā anekavidham anācāram carimṣu. Sudhammapura - Ari-maddanato paramparavasena āgatā bhikkhū pi bahū lajjino sikkhākāmā santi.

Atha tassa rañño bhattam paribhuñjanakāle eko samaṇa-kuttako atṭha parikkhāre gahetvā āgantvā rañño sammukhe atṭhāsi. Kim atthāya āgato 'si ti pucchite pi piṇḍapāt-atthāya āgato 'mhi ti āha. Atha rājā sayam bhuñjissāmi ti ārabhitvā atipasannatāya pana suvaṇṇapātiyā paṭiyāditaṃ sakalaṃ bhattam adāsi. Atha rājā evaṃ cintesi: Ayaṃ bhikkhu piṇḍapātattthāya upamajjhantikaṃ yeva āgantvā atṭhāsi. Na so puthujjanabhikkhu; atha kho abhiññālābhi arahā bhaveyya mama puññatthāya āgato bhaveyya maṃ anukampaṃ upādāya ti.

Evam pana cintetvā ekaṃ rājapurisaṃ ānāpesi tassa pacchā anugantvā oloketum. So pana samaṇakuttako sayam alajjibhūtattā vā attano bhariyā paccuggantvā pattam gaṇhi. Taṃ disvā¹ rājapuriso rañño santikaṃ gantvā paṭhamam eva evaṃ cintesi: Sace yathābhūtaṃ āroceyyaṃ rañño pasādo vinasseyya, evaṃ pana anāroce tvā yathā rañño pasādo bhiyyosomattāya² bhaveyya mayham pi lābho uppajjeyya samaṇakuttako pi rājāparādhatō vimucceyya, evaṃ ārocessāmi ti. Evam pana cintetvā ahaṃ mahārāja nam anugantvā olokesiṃ³, atha mama olokesantass' eva antaradhāyī ti ārocesi. Rājā bhiyyosomattāya pasiditvā hattham pasāretvā: Yath' ahaṃ maññāmi tathā avirajjanam⁴ ev' etan ti tikkhattum vācam nicchāresi; rājapurisassa ca dātabbam adāsi.

Tasmim yeva divase eko amacco rañño paṇṇākāratthāya Velohakaṃ nāma ekaṃ turaṅgamam adāsi. Atha rājā mama puññānubhāvena esa laddho ti sampahamsi.

¹ A. ganhitum disvā.

² A. somanatāya.

³ MSS. olokesi.

⁴ A. avirajjanam.

Tam pana turaṅgamaṃ ārohitvā ekaṃ hatthārohaṃ pajāpesi¹.

Atha mahājanassa olokontassa hatthārohassa sīse veṭṭha-nadussam yeva passitvā ākāse pakkhanto bako viya paññayati. So pana turaṅgamo pāto va Vijayapurato gacchanto Pabbatabbhantaranagaram sūyaṇhasamaye pā-puṇi. Abbhavijambhana-asso² ti pi nāmaṃ akāsi.

Icevaṃ samaṇakuttakā dāram pi posesuṃ. Pag eva itaram anācāraṃ ten' eva te samaṇakuttakā rañño malla-raṅgam pi pavisitvā mallaṃ yujjesuṃ³. Tesu pana samaṇakuttakesu Do-ñā-ca-ñāḥ-dhum⁴ saṃghajo nāma samaṇakuttako mallakamme ativiya cheko adhiko. So kira saṃvacchare saṃvacchare rañño mallaraṅge jayitvā paṇṇa-rasa vā vīsati vā asse patilabhī ti.

Ratanapurānagare mallakamme aticheko adhiko eko Kam-bhojakulo atthi. So Ratanapurānagare Jeyyapurānagare ca attanā samathāmaṃ⁵ mallapurisaṃ alabbhitvā Vijayapuram āgantvā Campakavihārassa dvārasamīpe mallasabhā-maṇḍape pavisitvā mallakammaṃ kātum icchāmi ti rañño ārocesi. Atha rājā taṃ saṃghajaṃ āmantetvā evam āha: Idāni bho tvam iminā saddhim mallayuddhaṃ kātum sakkhissasī ti⁶. Āma mahārāja pubbe ahaṃ daharo hutvā kiḷanattthāya yeva mallakammaṃ akāsim. Idāni pana ekūnasattativasso ahaṃ ito pacchā mallayuddhaṃ kātum sakkhissāmi vā mā vā ti ahaṃ na jānāmi. Idāni para-pakkhaṃ⁷ mallapurisaṃ mallakammena māressāmi ti vadi.

Atha: Rājūnam mallakammaṃ nāma kiḷanattthāya yeva bhavati mā māretum ussāhaṃ karohi ti vatvā aññamaññaṃ mallayuddhaṃ kārāpesi. Sapaṇissassa rañño olokontass'

¹ A. rājāpesi S. *corr. from* pāpesi D. pācāpesi.

² A. B. °vijjambhana° S. *corr.* °vijjasona° Min: vijjabbhana°

³ Min: yujjesuṃ.

⁴ B. De-cha-ñā-cañ-khum A. Ga-āñ-ñāḥ-khum D. Do-ñā-ca-ñāḥ-dhum.

⁵ B. *corrects to* samasamaṃ.

⁶ D. S. sakkhissatī ti.

⁷ Min: pana pakkhaṃ.

eva te mallākarena naccitvā aññamaññaṃ samīpaṃ upagacchimsu. Atha saṃghajo mallo Kambhojamallassa pādena paharaṇākāraṃ dassetvā dakkhiṇahatthamuṭṭhinā kapāle pahāraṃ adāsi. Atha Kambhojamallassa mukhaṃ pacchato ahosi. Tadā sapariso rājā: Īdisā pana vimukhato maraṇaṃ eva seyyo. Idāni pana imaṃ passitum na viśahāmi ti vadati. Puna saṃghajo vāmahatthamuṭṭhinā¹ pahāraṃ adāsi². Atha Kambhojamallassa mukhaṃ³ parivattetvā yathā pubbe tathā paṭiṭṭhāsi. Tasmiṃ ca kāle sapariso khattiyo taṃ acchariyaṃ disvā dve asse timsamattāni vatthāni satakahāpanaṃ ca adāsi ti.

Idaṃ ca vacanaṃ porāṇapottakesu⁴ āgatattā sādhujaṇānaṃ ca saṃvejanīyatṭhānattā vuttam. Saṃvegalābhaṃ hi ṭhapetvā natthi aññaṃ kiñci payojanaṃ ti.

Kaliyuge terasādhike sattavassasate Vijayapure yeva tassa putto Kittināmaḥ rājā rājyaṃ karesi. Pitarā sadisa-nāmasen' eva Sihasūro ti nāmaṃ paṭiggaṇhi; pitu rañño kāle laddhesu pañcasu setibhesu catunnaṃ yeva avasesattā Catusetibhindo ti nāmaṃ pākāṇaṃ. Ten' ev' āha Abhidhānappadīpikāṭikāyaṃ Catusetibhindo ti. Tassa rañño kāle Caturaṅgabalo nāma mahāmacco gandhakovidō Abhidhānappadīpikāsaṃvaṇṇanaṃ akāsi. So pana sakalavyākaraṇavanāsaṅgañāpācārī ahosi. Ekasmiṃ ca samaye rājā ekaṃ mahantaṃ vihāraṃ kārāpetvā asukaraññaṃ ayaṃ vihāro kārāpito imasmiṃ vihāre silavantaṃ yeva nisīdantū ti kolāhalaṃ uppādesi. Athā Sā-ca-ū-nāma-gāmaṇī⁵ eko thero āgantvā nisīdi. Ayaṃ pana tassa therassa atthupatti. Sa-ca-ūgame kira eko gahapati attano puttaṃ sippuggaṇatthāya vihāre ekassa bhikkhussa santike niyyādesi. Puttassa pana vihāraṃ āgantukāmaṃ⁶ tājjanatthāya sakaṇṭakagacchassa⁷ upari khipati⁸. So ca daharo nikkhamitvā gehaṃ anāgantvā vihāre yeva nisīdi. Mātāpitūnaṃ santikaṃ anāgantvā thokaṃ thokaṃ dūraṃ gantvā

¹ B. muṭṭhinā. ² D. B. akāsi. ³ A. sukhaṃ.

⁴ A. potthake. ⁵ B. Sā-ca-ñā° A. Sā-ca-ū° S. D. Sā-ca-ñā°

⁶ A. āgantukāmaṃ.

⁷ S. D. A. sakaṇṭaka°

⁸ A. pati.

sāmaṇerabhūmito upasampadabhūmiṃ patvā Arimaddana-nagaraṃ gacchi. Atipaññavantatāya pana pattapattaṭṭhāne mahātherā saṃgaṇhimsu. Ten ev' esa¹ sakala-Maramma-ratṭhe pakaṭo ahosi. Atha mātāpitara puttassa āgamaṇaṃ apekkhitvā yeva nisidimsu.

Tam attham pana sutvā esa amhākam putto bhavissati vā no vā ti viṃamsitukāmo pitā anugacchi. Arimaddana-nagare taṃ sampāpunitvā upaṭṭhapetvā nisīdi. So pi bhikkhu yathā² upaṭṭhānen' eva santappetvā gandhaṃ uggaṇhi. Aparasmim pana kāle so bhikkhu: Ajja sūpo appaloṇo ti ādinā punappunaṃ bhaṇati³.

Atha pitā evaṃ āha:

Pubbe⁴ piyaputtaka tayā idisaṃ vacanaṃ⁵ na kathitaṃ; idāni pana tvaṃ abhinhaṃ idisaṃ vacanaṃ bhaṇasi⁶. Kāraṇaṃ ettha kin ti pucchi. Pubbe gandhesu chekattam apatvā gandhesu chekattam vyāpannacittatāya na vuttaṃ; idāni pana mayā icchito attho matthakaṃ patto, tasmā kāyabalapariggahanatthāya mayā idisaṃ vacanaṃ vuttan ti vadati⁷. Taṃ vacanaṃ sutvā⁸ pitāmātuyā santikaṃ gamanatthāya okāsaṃ yācivā pitarā saddhiṃ sakaṭṭhānaṃ āgacchanto Vijayapuram cetiyavandanatthāya pāvisi. Tadā rañña⁹ vuttavacanaṃ sutvā tasmiṃ vihāre āruhitvā nisīdi. Ārakkhapuriso ca taṃ bhikkhuṃ vihāre nisinnaṃ disvā tam atthaṃ rañño ārocesi. Rājā ca Caturaṅgabalan nāma amaccaṃ ānāpesi; gantvā tassa bhikkhussa nānathāmaṃ upadhārehi ti. Caturaṅgabalo ca gantvā taṃ bhikkhuṃ gūlhagūlhaṭṭhānaṃ pucchi. So pi pucchitaṃ pucchitaṃ vissajjesi. Caturaṅgabalo ca tam atthaṃ rañño ārocesi. Rājā tuṭṭhacitto hutvā taṃ vihāraṃ tassa bhikkhussa adāsi. Tassa pana bhikkhussa daharakālasakaṇṭakagacche¹⁰ pituno khipanaṃ paṭicca Khaṇṭakakhipathero¹¹ ti samañña ahosi. Mūlanāmaṃ pan' assa Nāgito ti. So tasmiṃ vihāre nisiditvā Saddasārattahajālīniṃ nāma gandhaṃ akasi. Tassa

¹ B. assa. ² D. sati. ³ A. bhaṇi.

⁴ A. B. Na pubbe. ⁵ A. vadanam. ⁶ A. bhaṇati.

⁷ A. vadi. ⁸ Min: na sutvā. ⁹ A. B. D. rañño.

¹⁰ S. °sakaṇṭa° ¹¹ A. B. Khaṇḍakakhipatthero.

kira therassa kāle tasmim nagare āradhavi-passanā dhurā mahallakā bhikkhusahassamattā ahesum. Āradhagandha-dhurā pana daharabhikkhū gāṇanapatham vitivattā.

Tassa pana pitaram pi setthiṭṭhāne ṭhapesi. Ten' eva tam gāmaṃ Setthigāmo ti nāmena vohārimsu.

Kaccāyanavaṇṇanam pana Vijayapure yeva Abhaya-giripabbate nisinnō Mahāvijitāvī nāma thero akāsi, Vācako-padesam pi so yeva akāsi. Saddavuttim pana Saddhamma-guruthero akāsi.

Icevaṃ Vijayapure anekehi gandhakārehi sāsanaṃ vipulaṃ ahoṣi.

Kaliyuge pana pañcāsītādhike cha vassasate sampatte Samkhayā-coyon nāmako rājā Jeyyapuranagaraṃ māpetvā tattha rajjaṃ kāresi. Tattha pana rājūnaṃ kāle therehi katagandho nāma natthi.

Kaliyuge chabbisādhike¹ sattavassasate vesākhamāse Jeyyapuranagaraṃ vinassi. Tasmim yeva samvaccare jetthamāse Vijayapuraṃ vinassi, tasmim yeva samvaccare phagguṇamāse Sativarājā Ratanapuraṃ nāma nagaraṃ māpetvā rajjaṃ kāresi ti.

Idaṃ Vijayapura-Jeyyapuresu sāsanaṃ patitṭhānaṃ.

Idāni Marammaṇḍale Tambadīparaṭṭhe yeva Ratana-puranagare Sāsanaṃ samvakkhāmi.

Kaliyuge hi atṭhāsītādhike sattavassasate Narapatirañño dhitāya saddhim Āloṇaḥ-cañ-sū-rañño² putto Ānanda-suriyo nāma santhavaṃ³ katvā ekaṃ Samiddhikaṃ nāma puttam vijāyi⁴. So vaye sampatte rajjasampattim labhi. Tato pabhūti yāva Mreṇ-co-rā ti⁵ rañṇā Arimaddanana-gare rajjaṃ akāmsu. Tato pacchā Sirisudhammarājādhīpati ti laddhanāmo Sativarājā Ratanapuranagare rajjaṃ kāresi. Tassa rañño kāle kaliyuge ekanavutādhike sattavassasate sampatte Laṅkādhīpato Sirisaddhammālamkāraṭṭhero Siha-lamahāsāmīthero⁶ cā ti ime dve therā pañca sarīradhātuyo ānetvā nāvāya Kusimatitṭham pāpūnitvā Rāmaññaraṭṭhe

¹ B. chavisādhike. ² D. °dāḥ-ca-ñā°

³ A. S. sandhavaṃ. ⁴ D. vijjāyi. ⁵ D. Mreṇ-co-ra-nā.

⁶ B. Sirisihala°

Byaññāran¹ nāmena raññā nivāritā anisiditvā tato so eva rājā there yāva Sirikhettanagarā pahīni. Tam attham ñatvā Ratanapurindo rājā cattālisāya nāvāhi² yāva Sirikhettanagaram paccuggantvā ānesi. Ānetvā ca Mahānava-gāmaṃ³ pattakāle saha orodhehi amaccehi ca sayam eva rājā paccuggacchi. Ratanapuram pana pattakāle mahā-pathavi cali paṭinādañ ca nadi. Tadā rājā sammāsambuddhassa ti lokaggassa⁴ sāsanam paggaṇhissāmī ti⁵ cintetvā sariradhātum ānetvā idha pattakāle ayam mahāpathavi calati⁶ paṭinādañ ca nadati. Idam amhākaṃ raṭṭhe jina-sāsanassa cirakālam paṭiṭṭhānabhāve pubbanimittan⁷ ti sayam eva nimittapāṭham akāsi.

Tāva tiṭṭhatu jīvamānassa sammāsambuddhassa ānubhāvo. Aho vata sariradhātuyā yeva ānubhāvo ti bahu-raṭṭhavāsino pasīdinsu.

Honti c'ettha:

Sariradhātuyā tāva mahanto 'cchariyo⁸ hoti
Kā kathā pana buddhassa jīvamānassa seṭṭhassa?

Evam anussaritvāna uppādeyya pasādakam
Buddhagūṇesu bahullam gāravañ ca kare jano ti.

Kaliyuge dve navutādhike sattavassasate tā pañca dhātu-yo nidahitvā⁹ Jeyyapuranagarato pacchimadisābhāge samabhūmibhāge cetiyam paṭiṭṭhāpesi. Tañ ca cetiyam Ratanacetiyam ti paññāpesi, hatthirūpabāhullatāya pana Anekibhindo ti pākāṃ aho¹⁰. Tihi sirigabbhehi sattahi dvārehi ca alaṃkataṃ Ummāgaṃ nāma mahāvihāraṃ¹¹ kārapetvā dvinnam Sihaḷadīpikānaṃ therānaṃ adāsi. Tato pacchā tesu Mahantathero sakavihārasamipe pabbata-

¹ D. Bya-ññu-ran. ² B. nāvāya. ³ B. Mahānāma.

⁴ A. tiropaggassa. ⁵ A. paṭiṇhissāmī ti.

⁶ A. carati. ⁷ Min: pubbe nimittan.

⁸ B. mahantocchariyā. ⁹ B. nidahitvā A. niddahitvā.

¹⁰ D. hoti.

¹¹ A. alaṃkata-umaṅga nāva mahā° A. Ummaga nāma.

muddhani attano sisse pi apavesetvā lajjīpesalabahussuta-sikkhākāmehi tihi¹ therehi saddhim sīmaṃ sammannati.

Icevaṃ sīmasammutipariyattivācanādikammehi Maram-maraṭṭhe sāsaṇaṃ virūḷhaṃ katvā paṭiṭṭhāpesi.

Idaṃ Marammamaṇḍale Ratanapuranaḡare Sihaḡadipike dve there paṭicca paṭhaṃaṃ sāsaṇassa paṭiṭṭhānaṃ.

Kaliyuge chabbisādhike sattavassasate sampatte phaggu-naṃāse Sativarāḡā Ratanapuranaḡaraṃ māpesi.

Tassa rañño kāle Jeyyapuranaḡare ekā pūpikā² itthi alaḡjino ekassa bhikkhussa santike dhaṇaṃ upanidahi. Aparabhāḡe sā taṃ dhaṇaṃ³ yāci. Atha so bhikkhu tava dhaṇaṃ ahaṃ na paṭiggaṇhāmi ti musā bhaṇati. Evaṃ vivādaṃ katvā taṃ kāraṇaṃ rañño ārocesi. Rāḡā pakkosaḡetvā sayaṃ eva taṃ bhikkhuṃ pucchi⁴: tvam⁵ bhante tassā itthiyā dhaṇaṃ paṭiggaṇhāsi⁶ vā mā vā ti.

Ahaṃ mahārāḡa samaṇo, alikaṃ bhaṇitum na vaṭṭati. Na paṭiggaṇhāmi ti vadati. Taṃ kāraṇaṃ rāḡā ca punappu-naṃ pucchitvā vīmaṃsanto bhikkhussa kerāṭikabhāvaṃ⁷ jānitvā samaṇo samāno⁸ bhagaṇatā paññattaṃ sikkhāpadaṃ akkamitvā musā bhaṇati ti kujjhivā sayam⁹ eva aparā-dhaṇurūpaṃ sīsaṃ chinditvā rāḡagehato hetthā khipi¹⁰.

Taṃ ca kāraṇaṃ sakala-Marammaratṭhe pākataṃ alaḡji-bhikkhū pi aññe pāpakammaṃ kātum na visahimsu¹¹. Rañña bhāyitvā yeva sikkhāpadaṃ na akkamesum.

Kaliyuge tiṃsādhike sattavassasate sampatte Ma-ṇaḡ-kri-cvā-cok¹² nāma rāḡā rājjaṃ kāresi. So pana rāḡā raṭṭhavāsīnaṃ sukhattāya nimittaṃ gaḡetvā tālavaṇṭaṃ¹³ gaḡetvā rāḡagehaṃ paṭiggaṇhi. So ca rāḡā sakkarāḡe pañca cattaḡisādhike sattavassasate sampatte Ca-ṇaḡ-khuṃ nāma cetiyaṃ paṭiṭṭhāpesi. Yaṇ-āḡ-ra-nāmakassa silāpabba-tassa samīpe porānikaṃ ekaṃ cetiyaṃ nadiudakaṃ bhindi.

¹ B. saddhahitabbehi A. saddhahi sabbehi therehi.

² Min: pūjikā. ³ D. khaṇaṃ.

⁴ A. pucchim. ⁵ A. taṃ. ⁶ A. and Min: paṭiggaṇhāmi.

⁷ A. karāṭika° ⁸ A. samaṇo samaṇo.

⁹ S. corr. ayaṃ A. B. ayaṃ. ¹⁰ B. ṭhapi.

¹¹ D. visayimsu. ¹² D. °ṇaḡ-kri-cvā°

¹³ A. kālavaṇṭaṃ D. °maṇḡaṃ.

Tadā sakaraṇḍakā pañca dhātuyo udaye nimmujjantiyo Erāvaṇo nāma nāgo gahetvā pacchā Ca-ṇaḥ-khum nāma cetiyaṃ patitṭhāpessāmī ti raññā āraddhakāle yeva Daṭṭhā-nāgassa¹ nāma therassa saha karaṇḍakena pañca dhātuyo niyyādesi. So ca thero rañño adāsi. Rājā dve dhātuyo Mu-tho cetiye² nidhānaṃ akāsi. Tisso pana Ca-ṇaḥ-khum cetiye ti porānapotthakesu vuttaṃ.

So rājā kumārakāle sikkhāpakassa ācariyassa setacchattaṃ datvā saṃghanāyakaṭṭhānaṃ niyyādesi. Khemācāro nāma eko thero rattibhāge majjhantikakāle cetiyaṅgane³ olambetvā⁴ ṭhapitaṃ bheriṃ anekavāraṃ pahari. Atha rājā rājagehato yeva sutvā yathā ṭhapitanīyāmasena vihāre koci bhikkhu kālaṃ kato bhavēyyā ti maññitvā vihāraṃ gantvā pucchāhi ti dūtaṃ pesesi. Dūto vihāraṃ gantvā kāraṇaṃ pucchi. Bhikkhū ca evaṃ āhaṃsu: Na amhesu kālaṃ katabbhikkhu nāma natthi. Atha kho Sakko devānaṃ indo idāni kālaṃ kato ti bahūnaṃ manussānaṃ ūpanatthāya bheriṃ paharimhā ti. Puna rājā bhikkhū pakkosāpetvā pucchi: Kasmā pana bhante tumhe Sakkassa devānaṃ indassa kālaṃ katabbhāvaṃ jānāthā ti. Atha bhikkhū evaṃ āhaṃsu:

Bhagavato parinibbānakāle sāsanaṃ rakkhissāmī ti Sakko devānaṃ indo patiññaṃ katvā pi idāni sāsane vasantānaṃ amhākaṃ anupālanakammaṃ nāma kiñci na akāsi. Sace pana Sakko devānaṃ indo jīvamāno bhavēyya sammāsambuddhassa santike patiññaṃ daḍhaṃ katvā idāni apposukko na bhavēyya. Idāni pana Sakkassa devānaṃ indassa ārakkhaṇakammaṃ nāma kiñci na dissati. Tasmā⁵ idāni Sakko devānaṃ indo kālaṃ kato ti jānimhā ti.

Rājā taṃ sutvā Khemācāratherassa pasiditvā vihāraṃ kārapetvā adāsi. So ca thero Sudhammapuravāsinaṃ Sihaḷavaṃsikānaṃ mahātherānaṃ vaṃse ahosi⁶ lajjī pesalo ahosi⁷ ti.

¹ S. Daṭṭhā° ² B. Mūlacetiye S. A. Muṭṭho°

³ A. cetiyasāṅgane. ⁴ S. D. olimpetvā.

⁵ S. corr. tathā A. tathā. ⁶ B. bhavati.

⁷ B. hoti ti.

Ratanapurānagare yeva Adhikarāṇṇo kāle Ratanapura-nagarassa dakkhinadisābhāge mahāsetuṃ kārāpesi. Tassa pana ācariyo saṃgharājā lajjipakkhaṃ na bhajī ti¹. Ten' eva theraparamparāya esa na saṃgahitabbo.

Tassa raṇṇo kāle chasatṭhādhihe sattavassasate kaliyuge Rājādhirājā nāma Rāmaṇṇaratṭhindo bhūpālo tisahassapamāṇāsu nāvāsu satṭhisatasahashehi yodhehi saddhiṃ nadimaggena yujjhanatthāya Ratanapurābhikṣuṃ āgato.

Atha Adhikarājā bahavo amacce ca bhikkhū ca sannipātāpetvā mantesi: Idāni Rāmaṇṇaratṭhindo rājā yujjhanatthāya idha āgacchati. Yuddhaṃ akatvā ken' upāyena taṃ paṭinivattāpetuṃ sakkhissāma ti.

Atha sabbe kiñci akathetvā tuṇhībhaveṇ' eva nisidimsu.

Atha jātavasena ekatimsavassiko upasampadāvasena² pana ekādasavassiko eko bhikkhu evaṃ āha:

Eko pana Rāmaṇṇaratṭhindo Rājādhirājā tāva tiṭṭhatu. Sace sakale pi Jambudīpe sabbe rājāno āgaccheyyūṃ evaṃ pi kathāsallāpen' eva yuddhaṃ akatvā paṭinivattāpetuṃ sakkomī ti.

Atha Adhikarājā tuṭṭhacitto hutvā āha: Yathā bhante tvaṃ sakkosi Rājādhirājaṃ kathāsallāpena paṭinivattāpetuṃ tathā karohī ti.

Atha so bhikkhu mettāsandesaṇṇaṃ pesetvā okāsaṃ yāci tassa Rājādhirājassa santikaṃ pavisitukāmo. Rājādhirājā ca tassa bhikkhussa mettāsandesaṇṇaṃ passitvā taṃ bhikkhuṃ siḥhaṃ ānethā ti dūtaṃ pesesi.

Dūto ānetvā raṇṇo dassesi. Atha so bhikkhu Rājādhirājaṃ dhammadesanāya ovādaṃ datvā sakatṭhānaṃ paṭinivattāpesi. Ayaṇ ca bhikkhu Arimaddananagare catūsu gaṇesu Arahantaganavamsiko sikkhākāmo lajjī pesalo. Arimaddananagare Cāgamo³ nāma dese pana jātattā Cāgra-un⁴ bhikkhū ti vohāriyati.

Kaliyuge atṭhāsītādhihe sattavassasate sampatte Mrih-ṇaṇaḥ⁵ dhammarājā Ratanapure yeva⁶ rajjaṃ sampatto.

¹ B. bhajati A. bhajiti. ² A. °vassena.

³ D. B. Cāgahe nāma. ⁴ A. B. Cā-gyi-ha D. Cā-hrau-hā.

⁵ D. Mra-ṇa-naḥ. ⁶ Min: Ratanāpureṇ' eva.

Tassa rañño kāle Sihaladīpato dve mahātherā Ratanapuram
āgantvā sāsanaṃ anuggahetvā nisīdimsu.

Tadā kaliyuge atthasate sampunne¹ porānakam kaliyugam
apanetvā abhinavam t̥hpetum okāso anuppatto. Atha Cā-
gron-ha² thero ca Rājavihāravāsithero ca evam āhamsu:
Apanitabbakāle mahārāja sampatte anapanetum na vattati ti.

Atha rājā puna evam āha: Apanitabbe sampatte anapanetvā ajjhupekkhitvā³ vasantassa ko doso ti. Sace apanitabbe sampatte anapanetvā ajjhupekkhitvā nisideyya ratthavāsīnaṃ dukkham bhavissati ti Vedasatthesu⁴ āgataṃ. Sakkarājaṃ apanento pi rājā tasmīṃ yeva vasse devaṃ gato⁵ bhaveyyā ti āhamsu.

Atha rājā: Sattānaṃ sukhāṃ labhiyāmanātaṃ jānanto
yeva mādiso attano bhayaṃ apekkhitvā apānitabbaṃ
anapanetvā nisīdituṃ na vattati. Kappaṃ khiyitvā pi mama
aguṇaṃ loke pattharitvā patitṭhahissati ti manasikaritvā
sakkarāje atthavassasate sampunṇe Pasyu-chidra-muni-
saṃkhyāṃ⁶ apānetvā cammāvasesaṃ tṭhapesi. Atha mahā-
maṇḍapaṃ kārapetvā mahācāraṇaṃ katvā mahādānaṃ pi
adāsi. Ca-gro-hā⁷ therō Rājavihārāvāsithero cā ti Ari-
maddananagare Arahantavamsiko lajjipesaḷo sikkhākāmo.

Īdisaṃ pana vacanaṃ sāsanaṇapaṭiyaṭṭaṭṭā ca raṭṭhavāsi-
kāyaṭṭaṭṭā⁸. ca dhammānulaṇavāsena vuttaṃ.

Kaliyuge catuvassādhike aṭṭhasate Mahā-Narapati rājā Ratanapurānagare rājjaṃ kāresi. So ca rājā Thūpārāmacetiyaṃ kārapesi. Tassa pana ācariyo Mahāsāmīthero nāma. So pana therō Sihaḷadipaṃ gantvā Sihaḷindassa rañño ācariyassa Sāriputtattherassa santike sikkhaṃ gahehvā Pacchāgatatheravaṃsiko⁹ ti daṭṭhabbo. Tassa rañño kāle Ratanapurānagare Mahā-Ariyavaṃso nāma eko therō atthi. So pana pariyattivīsārado Arimaddananagare Chapadagaṇato¹⁰ āgatavaṃsiko.

¹ A. sampanne B. sampunno. ² Min: (Cā gra un?).

³ A. ajupekhitvā. ⁴ B. °sattesu. ⁵ A. devaṃ kato.

⁶ A. S. *corr.* bas-hra-chidra-manaha B. bas-ha-chidra-muni.

7 Min: Cā-gra-uh A. B. Ca-gri-ha.

⁸ B. °attatthā.

⁹ B. Paccāgata^o ¹⁰ D. °gaṇagatā.

Ekasmiṃ samaye Jeyyapuranagaram gantvā Re-taṃ¹ iti pākāssa mahātherassa santike saddanayam uggaṇhitvā nisīdi. So pana kira mahāthero aññehi saddhim yaṃ vā taṃ vā kathāṃ² asallapitukāmatāya mukhe udakaṃ tha-petvā yebhuyyena nisīdati. Ten ev' esa Marammavohārena Re-taṃ³ iti pākāṇo ahoṣi.

So kira Ariyavaṃsathero Re-taṃ⁴ therassa santikaṃ gandhaṃ vācāpeṭuṃ okāsaṃ yācissāmi ti upagacchanto pi kathāsallāpaṃ akatvā dve ahāni vattaṃ paripūretvā yeva paccāgacchi⁵. Tatiyadivase pana cammakhaṇḍaṃ ākoṭanattā⁶ saddaṃ sutvā mukhato udakaṃ uggiritvā kāraṇaṃ pucchi. Gandhaṃ uggahaṇatthāya āgatabhāvaṃ ārocasi. Atha therō evaṃ āha: Ahaṃ āvuso divase divase tikkhattuṃ gandhaṃ vācemi. Majjhantikātikkaṃakāle pi Puññacetiyaṃ gantvā cetiyaṅgane sammajjanakiccaṃ karomi, okāsaṃ na labhāmi. Evaṃ pi tvaṃ bahū gandhe uggahetvā pi ācariyehi dinnopadesaṃ alabhivā puna mama santikaṃ āgacchasi. Tasmā cetiyaṅgane sammajjanavattaṃ tāvakālikaṃ vikopetvā gandhuggahaṇatthāya okāsaṃ dassāmi ti vatvā Abhidhammatthavibhāvinim nāma lakkhaṇaṭṭikaṃ uggaṇhāpesi. Nānāyehi upadesaṃ datvā vācasi. Vācetvā ca tatiyadivase ācariyassa santikaṃ nāgacchi. Mahāthero pi kāraṇaṃ akallatāya anāgato bhaveyyā ti maññitvā pucchanatthāya bhikkhū pesesi.

Ariyavaṃsathero ca ācariyassa santikaṃ gamissāmi ti āgato antarāmagge yeva dūtabhikkhū passitvā tehi saddhim mahātherassa santikaṃ agamaṃsu⁷.

Ācariyassa santikaṃ patvā ācariyo Ariyavaṃsatheraṃ pucchi: Kasmā pana tvaṃ na uggahaṇatthāya āgato 'sī ti. Ahaṃ bhante tumhehi dinnopadesaṃ nissāya idāni sabbaṃ nayaṃ jānāmi ti. Atha ācariyo āha: Yaṃ pana gandhaṃ

¹ B. Re-vuṃ D. Re-vaṃ. ² B. kataṃ.

³ S. *corr. from* Reṭṭhuṃ D. Reṭṭhaṃ.

⁴ Min: Re-ṇuṃ.

⁵ A. S. pacchāgacchi.

⁶ B. ākoṭanattāya.

⁷ B. āgamaṃsu.

nissāya tvaṃ chekatam patto ti¹ tassa² samvaṇṇanam katvā upakāram karohi ti. Atha Ariyavaṃsathero ācariyassa vacanam siraṣā paṭiggahetvā Abhidhammatthavibhāṇinīyā Maṇisūramañjūsam nāma anusamvaṇṇanam akāsi. Nittihitam nittihitam pātham uposathadivase uposathadivase Puñña-cetiyaṃ cetiyaṅgaṇe bhikkhusaṃgham sannipātāpetvā bhikkhusaṃghassa majjhe vācāpetvā suṇāpesi; sace koci doso atthi tam vadathā ti.

Atha Arimaddananagarato cetiyavandanatthāya eko bhikkhu āgantvā parisakoṭiyam sunitvā nisidi. Atha so bhikkhu dve vāram e, e³ iti saddam akāsi tam tṛṇam sallakkhetvā tṛpasi nivāsanatthānaṃ ca pucchi. Ariyavaṃsathero pi sakavihāram patvā tasmim tṛṇe upadhārento ekasmim tṛṇe ekassa atthassa dvikhattum vuttattā punaruttidoso dissati. Ekasmim tṛṇe imam gandhan ti pulliṅgarūpena vattabbatthāne idam gandhan ti napumsakaliṅgena⁴ vuttattā līṅgavirodhidoso dissati.

Atha tam puggalam pakkosāpetvā evam āha: Ahaṃ āvuso imam gandham mahussāhena karomi. Taṃ ca vivekakāle rattibhāge yeva potthakam pattharitvā likhāmi. Evam mahussāhena karontam pi tvaṃ aruccanākārena⁵ saddam karosi.

Kīdisam pana dosam sutvā evam karosī ti pucchi. Atha so bhikkhu evam āha: Tayā bhante mahussāhena kate gandhe dosavasena bahu vattabbatthānam natthi. Saddato c'eva atthato ca paripunnō yev' esa gandho. Atha kho pana ekasmim tṛṇe ekassa atthassa dvikhattum vuttattā punaruttidoso dissati. Ekasmim pana imam gandhan ti pulliṅgena vattabbatthāne idam gandhan ti napumsakaliṅgena vuttattā līṅgavirodhidoso dissati. Evaṃ ettakam yeva dosam disvā īdisam aruccanākāram dassemi ti.

Atha Ariyavaṃsathero tuṭṭhacitto hutvā attano sarīrapūrupitam dupaṭṭacivaram imināham tava nānam pūjemi ti vatvā adāsi. Pacchākāle Adhikarājā tam attham sutvā nāmalañcam⁶ adāsi.

¹ B. patto 'si.

² D. tam.

³ A. B. eva.

⁴ A. puṅgaka^o

⁵ B. B. aruccanākārena.

⁶ D. lañcam.

So ca Ariyavaṃsathero Maṇidīpaṃ nāma gandhaṃ Gandhābharaṇaṃ ca Jātakavisodhanaṃ ca pālibhāsāya akāsi.

Anuṭikāya pana atthayojanam Marammabhāsāya akāsi.

Ekam samayaṃ Adhikarājā vihāraṃ gantvā dhammaṃ suṇi. Thero dhammaṃ desetvā niṭṭhitakāle yānabalim sukhattāya¹ yāci. Rājā adatvā nāvaṃ abhirūhitvā paccagacchi. Antarāmagge nāvāya piyaṃ eko suṃsumāro mukhena gaṇhitvā niccalaṃ katvā ṭhapesi. Therena yācitam yānabalim dadāmi ti mahāsaddaṃ katvā rājā purise² tikkhattum nicchāresi. Atha suṃsumāro nāvaṃ muñcitvā gacchi. Ekasmiṃ ca kāle rājā vihāraṃ nikkhami. Atha ekā hatthini vihārasamipe bandhitvā ṭhapesi. Sā bodhirukkhāsākhāṃ chinditvā khādi. Sā tatth 'eva bhūmiyaṃ pati.

Atha thero saccakiriyaṃ katvā mettābhāvanam bhāvetvā mettodakena siñci. Taṃ khapaṇiṃ nēva sā utṭhahi. Rājā ca taṃ acchariyaṃ disvā tassā agghanakamūlaṃ datvā vihārato naditṭham gamanamagge silāpaṭṭaṃ cinitvā³ setum akāsi ti.

Saddhammakittithero pana Ariyavaṃsatherassa saddhivihāriko Jetavanavihāravāsi; te pana therā Chapadagaṇavaṃsikā ti daṭṭhabbā.

Kaliyuge dvecattāṭṭhāsādhike aṭṭhavassasate sampatte Ratanapurānagare yeva Sirisudhammarājādhipati nāma dutiyādhikarājā rajjaṃ kāresi tasmiṃ ca kāle Pabbatabbhāntaranagaraṭo Mahā-Silavaṃso nāma thero⁴ pañca cattāṭṭhāsādhike aṭṭhavassasate sampatte Sumedhakathaṃ kabyālaṃkāravasena bandhitvā Buddhālaṃkāraṃ ca nāma kabyālaṃkāraṃ Pabbatabbhāntarapaṭisaṃyuttaṃ c'eva kabyālaṃkāraṃ bandhitvā te gahe tvā Ratanapurānagaraṃ āgacchi.

Atha rājā Thūpārāmacetiyassa āsannaṭṭhāne Ratanaviṃānavihāre⁵ nisīdāpesi. So ca thero tattha sotāraṇaṃ

¹ D. sukhattāya. ² A. B. S. rājapurise.

³ B. khinitvā. ⁴ B. Silavaṃso nāma thero.

⁵ A. Ratanābhimāna°

pariyattim vācetvā nisīdi. So ca thero tattha nisinnānaṃ therānaṃ aṭṭhamako hoti. So ca Mahā-Silavaṃsathero kaliyugassa paṇṇarasādhike aṭṭhavassasate jāto¹ tiṃsa-vassakāle Ratanapuranagaram āgato ti porāṇapotthakesu vuttam.

So pana thero Nettipāliya atthayojanaṃ Maramma-bhāsāya akāsi Parāyanavattuṇ ca. Ratanapuranagare yeva Raṭṭhassāro nāma eko thero atthi Mahā-Silavaṃsatherena samaññāṇathāmo.

So pana Ratanapuranagare yeva kaliyugassa tiṃsādhike aṭṭhavassasate kāle jāto² Bhūridattajātakaṃ Haṭṭhipāla-jātakaṃ Saṃvarajātakaṇ ca kabyālaṃkāravasena bandhi aññaṇ ca anekavidhaṃ kabyālaṃkāraṃ. Te pana dve therā kabyālaṃkāra-kārakā ti theraparamparāya pavesetvā³ na gaṇenti porāṇakā. Ettha ca kiñcāpi samaññaṇaṃ uposathikānaṇ ca kabyālaṃkāraṃ bandhituṃ vācetuṃ vā kabyākabyavicāraṇaṃ⁴ vattuṃ okāso laddho.

Sāsanavaṃsaṃ pana vattuṃ⁵ okāsassa ativittārāvasesattā⁶ taṃ avatvā ajjuhekkhissāma. Uposathavinicchaye pana naccagītādisikkhāpadassa visaye vitthārena mayaṃ avocumha. Kaliyugassa gate saṭṭhādhike aṭṭhavassasate Ratanapuranagare yeva Sīritribhānādityanarapati⁷ varo⁸ Mahādhammarājādhipatirāja rajjaṃ kāresi.

Tassa rañño kāle Tisāsanadhajo⁹ nāma bhikkhu¹⁰ Saddhammakittitherassa santike gandhaṃ uggaṇhi. Atha Arimaddananagarato eko mahāthero sotūnaṃ vācivā Ratanapuranagare nisīdissāmi ti āgato. Atha Saddhammakittitherassa¹¹ gandhaṃ vācentass' eva viharassa heṭṭhā nisīditvā so mahāthero saddhaṃ sunivā evaṃ cintesi: Ekassa¹² santike ahaṃ navakaṭṭhāne thaṭvā thokaṃ gandhaṃ

¹ A. jāte. ² A. jāte (*corrected from jāto*).

³ A. bhavesetvā.

⁴ B. D. kappākappavicāraṇaṃ *corr.* kabbākabba^o

⁵ B. vatthum. ⁶ Min: vitthārāvasesattā.

⁷ B. D. Sīritribhāvanādityanarapati. ⁸ B. pare A. vare.

⁹ A. Sāsanadhajo S. D. Tissasamanacajo.

¹⁰ A. sikkhā. ¹¹ B. Saddhammatissa^o

¹² A. and B. Etassa.

ganhiṣṣāmi ti. Atha so mahāthero Saddhammakittithero-
assa santikaṃ pavisitvā gandhaṃ vācāpetuṃ okāsaṃ yāci.
Atha Saddhammakittithero vassapamaṇaṃ pucchitvā: Tvaṃ
bhante mayā vuḍḍhataro 'sī ti āha. Ahaṃ tayā vuḍḍhataro
pi samāno navakaṭṭhāne ṭhatvā gandhaṃ uggaṇhiṣṣāmi ti
āha. Atha Saddhammakittithero tassa gandhaṃ vācesi.

Atha pasīditvā¹ pana taṃ mahātheraṃ Mahā-Sādhujjano
ti nāmena voharati. Atha pacchā Marammaratṭhaṃ kali-
yugassa pañcāsītādhika-aṭṭhasatakālaṭo paṭṭhāya yāva
aṭṭhāsītādhika-aṭṭhasatavassakālaṃ nānābhayehi² saṅkhu-
bhiṭaṃ ahoṣi. Tadaṃ Kambojaraṭṭhato Sirīhaṃsvā³ nāma
bhinnakulo āgantvā Ratanapuranaḡare rajjaṃ gaṇhi. Atha
so evaṃ cintesi: Bhikkhū adārā aputtikā hutvā puna sisṣe
posetvā parivāraṃ⁴ gavesanti. Sace bhikkhū parivāraṃ
vicinitvā rajjabhāvaṃ⁵ gaṇheyyuṃ evaṃ sati rajjaṃ gaṇhetuṃ⁶
sakkhiṣṣanti idān 'eva bhikkhū gaṇetvā māretuṃ vaṭṭati
ti evaṃ pana cintetvā Toṇ-bhi-luḡ⁷ nāmake khattavane
bahū maṇḍape kārapetvā gomahisakukkuṭasaṅkarādayo
māretvā bhikkhū bhojessāmi ti vatvā Jeyyapura-Vijaya-
pura-Ratanapuranaḡaresu sabbe mahāthere bahūhi ante-
vāsikehi saddhiṃ pakkosaṇḍetvā tesu maṇḍapesu nisīdā-
petvā⁸ hatthiassādisenaṅgehi parivāretvā māresi. Tadaṃ
kira tisahassapamaṇā bhikkhū marimsū ti bhikkhū ca
māretvā bahū pi potthake agginā jhāpesi⁹ cetiyāni pi
bhedaṇḍesi. Aho vata pāpajanaṣṣa pāpakammaṃ ti.

Honti c'ettha:

Sāsaṇaṃ nāma rājānaṃ nissāya tiṭṭhate idha,
Micchādittḡhi ti rājāno¹⁰ sāsaṇaṃ dūṣenti satthuno.

Sammādittḡhi ca rājāno paggaṇhant'eva sāsaṇaṃ,
Evaṃ ca sati ākāse ulurajā va dibbatī¹¹ ti.

¹ B. atipasīditvā.

² B. ajihi A. arihi.

³ B. Sahantvā nāma D. S. Sihantvā A. Sirīhaṃ.

⁴ A. omits parivāraṃ.

⁵ A. ajjabhāvaṃ.

⁶ A. gaṇhituṃ B. gaṇhetuṃ.

⁷ S. A. Le-tān-bhi-byuḡ D. To-nā° B. No-bhi-byuḡ.

⁸ A. nisīdāpesi A. omits following passage to aho vata &c.

⁹ B. dhyāpesi. ¹⁰ Min: °dittḡhikarājāno D. dittḡhi hi rājāno.

¹¹ Sic MSS. Min: corrects to dippatī ti.

Atha kaliyuge ekavassādhike navavassasate sampatte akāse bahūhi tārakehi dhūmā nikkhamimsu Caññāḥ-khum¹ cetiye pi buddhapatiḥimbassa akkhikūpato udakadhārā nettajalāni viya nikkhamimsū ti Rājavaṃse vuttaṃ.

Atha Saddhammakittithero saddhiṃ Mahā-Sādhujjana-Tisāsanadhajatherehi Ketumatīnagaram agamāsi.

Ratthasārathero pi Sirikhettanagaram sayam eva agamāsi ti porānapotthakesu vuttaṃ. Taṃ pana Rājavaṃse Sirikhettanagarindo Sativarājā taṃ ānesi ti vuttavacanena na² sameti. Saddhammakittithero pi Ketumatīnagare kālam kato tato pacchā thokam³ kalam atikkamitvā Mahā-sādhujjanathero tatth 'eva kalam akāsi.

Tisāsanadhajathero pana kaliyuge dvādasādhike navavassasate sampatte Hamsāvatīnagare Anekasetibhindassa rañño kāle Ketumatīnagarato Hamsāvatīnagaram agamāsi.

Tato pacchā ticattāḥsavassiko hutvā kaliyuge terasādhike navavassasate Moḥ-ghāḥ-byanarapatirāñño⁴ kāle puna Jeyyapuranagaram sampatto hutvā Jetavanavihārasamīpe ekissam guhāyaṃ nisidi. Mahā-Ariyavaṃsaganikassa Jetavanatherassa santike upasamkamī.

Tasmiṃ ca kāle Jetavanathero gilāno hutvā: Mayi kalam kate mama thānam adhunā Hamsāvatīnagarato āgato Tisāsanadhajo nāma thero pariggaṇhituṃ samattho bhavissati tassa niyyādessāmi ti cintesi. Tasmim khane Tisāsanadhajathero purimayāme supinam passi matakalebaram samīpam āgacchatī ti, majjhimayāme pana taṃ matakalebaram guhāyaṃ pavisati ti, pacchimayāme matakalebarassa mamsam satthēna chindati ti. Atha supinam passitabhāvaṃ attano samīpe sayantassa ekassa sūmanerasa ārocesi. Ārocetvā ca pana parittam bhaṇetvā⁵ nisīdantass 'eva Jetavane thero taṃ pakkosivā Jetavanavihāram tassa niyyādesi. Tisāsanadhajathero ca Jetavanavihāre nisīditvā gandham vācetvā nisidi; Moḥ-ghāḥ-byanarapatirājā ca tassa anuggaḥam akāsi.

¹ A. Caññā° D. Ca-ññā. ² A. omits na. ³ D. sokam.

⁴ A. Mo-byū° B. Moḥ-ghah-dhaya° ⁵ B. khaṇitvā.

Pacchā kaliyuge soḷasādhike¹ navavassasate sampatte Haṃsāvatinagarindo Anekasetibhindo nāma rājā Ratana-puranagaraṃ vijayitvā ekaṃ vihāraṃ kārāpetvā tassa adāsi.

So ca Tisāsanadhajathero Arimaddananagare Arahanta-gaṇavaṃsiko ti daṭṭhabbo.

Tassa pana sissā anekasatapamānā² lajjino ahesuṃ. Tesu pana sissesu Varabāhuthero, Bhūminikhānanagara-vāsi³ thero, Mahārāṭṭhagāma-vāsino tayo mahātherā ti ime pañca therā visesato pariyattikovidā ti.

Tisāsanadhajathero ca mahallakakāle ānāpānasatikammaṭṭhānaṃ gahe tvā araṇṇaṃ pavisitvā vivekaṭṭhānaṃ gaṇhi. Tadā Jetavanagaṇādayo Arahantagaṇavaṃsā yeva aparabhāge yeva tesāṃ sissānusissaparamparāsu keci bhikkhū siracchādanāṃ nānāvanna-paṭimaṇḍitaṇ ca tālavaṇṭaṃ gahe tvā ācāravikāraṃ āpajjimsu.

Kaliyuge ekavassādhike sahasse sampatte Ukkāmsiko nāma rājā vihāraṃ kārāpetvā Tisāsanadhajatherassa sissabhūtaṃ Varabāhutheraṃ sissabhūtaṃ Mahā-Ratanākaraṃ nāma therassa adāsi.

So ca Mahā-Ratanākaraṃ Ukkāmsikaraṇṇo Siri-sudhammarājā-Mahādhipatī ti nāmalaṇṇaṃ Chandaḷaṃkāraṃ saddanettinayehi⁴ alaṃkāritvā dassitaṃ Rājindarājābhidiheyya-dīpaniṃ⁵ nāma gandhaṃ akāsi.

Taṇ ca gandhaṃ parivissodhanatthāya Pabbatantarābhidiheyyassa⁶ mahātherassa niyyādesi. Tisāsanadhajatherassa sissabhūtesu Mahārāṭṭhagāma-vāsisu tiṣṭhātikatheresu⁷ jeṭṭho nisaṃ guhāsu⁸ vasanto pariyattim vācetvā nisidi. Sativarājā ca tasmim there ativiya pasanno ahoṣi. Ño-na-ra-māḥ⁹ nāmakassa raṇṇo kāle pi cūlapitā ekaṃ vihāraṃ kārāpetvā tass'eva adāsi.

¹ A. soḷasādhike. ² S. °sahassa°

³ A. Bhūmininikhāna° B. Bhūminikhā° Min: °khaṇa°

⁴ A. Khandāḷaṃkāra°

⁵ S. °dhipati.

⁶ B. tiropabbatābhidiheyyassa.

⁷ D. nātika° ⁸ B. tisarahāsu A. D. nisaṅguhasu.

⁹ A. Min: Ño-na-māḥ.

Ukkamsikarañño¹ kâle pi Mamvanna-nāmake pabbate vihāraṃ kārāpetvā tass'eva adāsi. Tesu Mahārattthagāma-vāsitheresu majjhimathero pi Tisāsanaadhajatherassa jetṭhabhātikatherassa ca nivāsattṭhānabhūte Jetavanavihāre yeva gandhaṃ vācetvā nisīdi. Kaniṭṭhathero pi tesam nivāsattṭhānabhūtesu yeva vihāresu gandhaṃ vācetvā nisīdi. Ettha ca Tisāsanaadhajathero nāma lajji-alajjivasena dubbidho. Yathāvuttathero pana lajji yevā ti attṭhabbo.

Alajji pana imasmim theraparamparādassane na icchitabbo. Alajjibhūtaṃ pana Tisāsanaadhajatherassa vatthum idha avatvā ajjupekkhissāma payoanābhāvā gandhassa papañcūpagamanattā ti.

Ño-na-ra-maḥ² nāmakassa rañño kâle Jeyyapure Suvannaguha-vāsi³ mahāthero Dakkhinārāma-vihāravāsi mahāthero Catubbhūmika-vihāravāsi mahāthero Toṇ-bhī-luḥ⁴ vihāravāsi mahāthero ca Tisāsanaadhajatherassa saddhivihārikā yeva. Tesam pana vatthum pi gandhavittṭhārabhayaena na vadāma. Lajjigaṇavaṃsikā ete ti⁵ vijānanam⁶ eva h'ettha pamāṇaṃ ti.

Kaliyuge ekasattṭhādhihe navavassasate sampatte phaggunamāsassa jūṇhapakkhadutiyadivase sukkavāre Ratana-puranagaraṃ dutiyaṃ māpetvā Ño-na-ra-maḥ⁷ nāma rājā rajjam kāresi. Sihasūradhammarājā ti pi nāmalañchaṃ paṭiggaṇhi. Toṇ-bhī-luḥ-vihāravāsimahātherassa⁸ uddissa catubbhūmika-vihāraṃ kārāpesi, cattāri mahāmunicetiyaṇi pi kārāpesi. Vihāracetiyesu anittṭhitesu yeva Sinninagaraṃ nikkhamitvā tattha veraṃ⁹ vūpasamāpetvā paccāgatakāle saṅkhārasabhāvaṃ anatikkamanato devaṃgato ahosi.

Aho vata saṅkhāradhammā ti.

¹ A. B. D. Ukkamsiya°

² A. Ñom-bhā-ra-myah- B. Ñom rā māh D. Ñño-nā-ra-māh.

³ A. B. °guhāvāsimhā vāsi.

⁴ Min: To-na-ti° A. Toṇ-bhī-lyah D. To-na°

⁵ D. hi. ⁶ Min: vijānam.

⁷ A. °nah-ra° D. Ñño-nā-rā-māh-so-nā.

⁸ D. A. B. °theraṃ.

⁹ A. veraṅgu Min: veri.



Honti c'ettha:

Seyyathā vāṇijānaṃ va gharagolikarūpaṃ¹
 Taṃ taṃ disaṃ bhamitvā² va sīsaṃ ṭhapesi³ uttaraṃ
 Evaṃ lokamhi sattā⁴ ca sandhicutināṃ antare
 Yathā tathā bhamitvā va ante ṭhapenti santanaṃ⁵ ti.

Kaliyuge sattasatṭhādhiḥe navavassasate phaggunamā-
 sassa kālapakkhaterasamiyaṃ tassa jeṭṭhaputto pitusan-
 takāṃ rajjaṃ gaṇhi. Mahādhammarāja ti nāmalañchan
 pi paṭiggaṇhi. Pitu kāle anīṭṭhitāni cetiyāni puna kārāpesi.
 Catubhūmikavihāraṇ ca nīṭṭhaṃ gamāpetvā⁶ Toṃ-bhī-luḥ⁷
 mahātherassa paralokaṃ gantvā avijjamānattāya⁸ Catu-
 bhūmikavihāravāsimahātherassa dassāmi ti antepuram
 pakkosāpesi.

Thero dve vārāni pakkosiyamāno pi nāgacchi. Tatiya-
 vāre pana bahū saddhivihārikā: Antepuram gantvā pavi-
 satha⁹, na hi sakkā rañña va pakkosito paṭikkhipitum ti
 āhamsu.

Atha thero evaṃ āha: Ahaṃ āvuso ratṭhapīlanapiṇḍa-
 pātāṃ bhuñjitum na icchāmi. Evaṃ pi sace tumhe
 icchatha rañño santikaṃ gantum, evaṃ sati idāni rañño
 santikaṃ ahaṃ gamissāmi ti antepuram pāvisi.

Pavisitvā rañña saddhiṃ sallāpaṃ katvā: Ayaṃ vihāro
 araṇṇavāsīnaṃ bhikkhūnaṃ asappāyo ti paṭikkhipi. Evaṃ
 pana bhante sati, tasmim vihare nisīdiyamānaṃ theram
 upadissathā ti. Khaṇitthipādavihāravāsī mahārāja thero
 pariyattivīsārado sikkhākāmo, tassa dātum vaṭṭati ti.

Atha rājā tassa taṃ vihāraṃ adāsi Mahāsaṃghanātho
 ti nāmalañchaṃ pi adāsi. So tattha pariyattim vācetvā
 nisīdi. Tassa pana vihārassa parivārabhūtesu cattāṭṭisāya

¹ A. sara goṭikaramakam.

² D. S. A. samitvā D. corr. from bha°

³ D. A. B. ṭhabeti. ⁴ A. satthā.

⁵ B. santanuntī D. san natun.

⁶ B. nīṭṭhaṃ gahāpetvā. ⁷ D. To-ñā-°

⁸ A. B. avijjahanatāya. ⁹ B. pavisati.

vihāresu uttarāya anudisāya ekasmiṃ vihāre vasanto Varābhisamghanātho nāma thero Maṇikuṇḍalavatthum Marammabhāsāya akāsi.

Pacchimāya¹ anudisāya ekasmiṃ vihāre vasanto eko thero Sattarājadhammavattthum Marammabhāsāya² akāsi.

Tasmiṃ ca kāle Bāḥ-maṃ-akyo Ācāra-akyo ti dvinnam bhikkhūnam ca lokadhammesu chekatāya dve vihāre katvā adāsi.

Te pana dve therā vedasatthakovidā pariyattipaṭipattisu pana mandā Ramaṇṇaratthato āgatā. Te pana theraparamparāya na gaṇenti porāṇā.

Kaliyuge tisattatādhike³ navavassasate sampatte Mahāmuniciyassa puratthimadisābhāge cattāro vihāre kārāpetvā catunnam therānam adāsi.

Te ca therā tattha nisīditvā sāsanaṃ paggaṇhimsu.

Tasmiṃ yeva kāle Badaravanavāsi nāma eko pi thero atthi. So pi pariyattivīsārado Chapadavaṃsiko. So ca thero yāvajīvaṃ yathābalaṃ sāsanaṃ paggaṇhitvā duttiya-bhave Calāṅganagare ekissā itthiyā kucchimhi paṭisandhiṃ gaṇhi. Dasamāsaccayena kaliyuge cattālisādhike navavassasate sampatte budhavāre vijāyitvā terasavassikakāle sāsane pabbajitvā pariyattim uggaṇhi. Sirikhettanagarindo rājā Sirikhettanagaram ānetvā Sirikhettanagare Sāmaṇero ti nāmena pākato hutvā kaliyuge catupannāsādhike navavassasate sampatte paṇṇarasavassikakāle Vessantarajātakam kabyālamkāravasena bandhi. Paripuṇṇavīsativassakāle Sirikhettanagare yeva Sirikhettanagarindo Veravijayo nāma rājā anuggahetvā upasampadabhūmiyaṃ patitṭhahi⁴. Pacchimapakkhādhiko nāma rājā Sirikhettanagaram attano hatthagatam akāsi. Tasmiṃ ca kāle tam theram ānetvā Ratanapurānagare vasāpesi. Sūrakittināmarāṇṇo kaniṭṭhabhātiko Erāvatīnaditire catubbūmikavihāram kārāpetvā tassa therassa adāsi. Rājā ca Tipiṭakālamkāro ti nāma laṅcham adāsi.

¹ D. majjhi° ² A. B. omī.

³ Min: ādhikena.

⁴ B. patitṭhāti Min: patitṭhahi.

Kaliyuge vassasahassee sampatte phaggunamāsassa punnamiyam satthivassiko hutvā Tiriyaapabbatam gantvā araṇṇāvāsam vasi. Dvevassādhike vassasahassee rājā tasmim vihāram kārāpetvā tass 'eva therassa adāsi. So pana Tipitakālamkārathero Sirikhattanagare Navaṅgakandare Pattalankassa Atulavamsatherassa vamsiko. Sirikhattanagare Navaṅgakandare Suvannavihāre vasantassa tassa therassa kittighoso sabbattha patthari. Jeyyapure Erāvatinaditire Catubhūmikavihāre vasanakāle Aṭṭhasāliniya ādito visati gāthānam samvannanam akāsi.

Sūrakittināmakassa kaniṭṭhabhātikassa yācanam ārabha Yasavaḍḍhanavattum¹ ca akāsi. Tiriyaapabbate vasanakāle Vinayālamkāraṭikam akāsi. Pacchimapakkhādhi-karaṇṇo kāle Mahāsamghanāthatheram samgharājabhāve ṭhapesi.

So ca samgharājā ativiya pariyattivissārado. Tasmiṃ ca kāle Ratanapurānagare pi Ariyālamkārathero nāma eko atthi. So pana Tipitakālamkāratherena samānānathāmo vayasā pi samānavassiko.

Tesu Tipitakālamkārathero gandhantarabahuṣṣutattāhāne adhiko, Ariyālamkārathero pana dhātupaccayavibhāgatāhāne adhiko ti datthabbo. Pacchā pana Ukkamsikaraṇṇo kāle te pi dve therā raṇṇo ācariyā hutvā sāsanaṃ paggaṇhimsu. Tesu Ariyālamkārathero aparabhāge kalam karitvā tassa therassa saddhivihārikassa Dutiya-Āriyālamkāratherassa Rājamaṇicūlacetiyaṣṣa samipe Dakkhiṇavanārāmaṃ nāma vihāram kārāpetvā adāsi. Ukkamsiko nāma rājā pana jinasāsane bahūpakāro. So ca kaliyuge chanavutādhike navavassasate rajjam patto; rajjam pana patvā Siridhammasokarājā viya cattāri vassāni atikkamitvā muddhābhisekam paṭiggahetvā² Sirisudhammarājā-Mahādhipati ti nāma lañcham pi paṭiggaṇhi. Ekasmim pana samaye Hamsavatinagaram gantvā tattha nisīdi. Atha Rāmaññaratthavāsino evam āhamsu: Marammikabhikkhū nāma pariyattikovidā vedasatthaññuno natthi ti. Tam sutvā rājā

Catubhūmikavihāravāsītherassa santikaṃ sāsanaṃ pesesi: Timsavassikā cattāḷisavassikā vā pariyattikovidā vedasatthaññuno bhikkhū Rāmaññarattham mama santikaṃ pesethā ti. Atha Catubhūmikavihāravāsī thero Tipiṭakālamkāraṃ Tilokālamkāraṃ Tisāsanālamkāraṃ ca saddhiṃ timsamattehi bhikkhūhi pesesi. Haṃsāvatinagaraṃ pana patvā Mo-dho-cetiyassa¹ puratthimabhāge vihāre kārāpetvā tesam ādāsi.

Upasathadivasesu sudhammasālāyaṃ Rāmaññaratthavāsino pariyattikovide vedasatthaññuno sannipāṭapetvā tehi tihi therehi saddhiṃ kathasallāpaṃ kārāpesi. Atha Rāmaññaratthavāsino bhikkhū evam āhaṃsu: Pubbe pana mayam Marammaratthe pariyattikovidā vedasatthaññuno natthi ti maññāma. Idāni Marammaratthavāsino ativiya pariyattikovidā vedasatthaññuno ti. Aparabhāge kaliyuge chanavutādhike navavassasate sampatte rājā Ratanapurana-garaṃ paccāgacchi.

Te pi therā² paccāgantukāmā Rāmaññaratthe padhāna-bhūtassa Tilokagarū ti nāmadheyassa³ mahātherassa santikaṃ vandanatthāya agamaṃsu.

Tadā Tilokagaruthero pi tehi saddhiṃ sallāpaṃ katvā evam āha: Tumhesu pana Tipiṭakālamkārathero paṭhamam āvāsavihāraṃ labhissati ti. Kasmā pana bhante evam avocā ti vutte ayaṃ pana piṇḍāya caranto pi antarāmagge veluvettādiṇi labhitvā gahetvā vihāre patisaṃkharanaṃ akāsi. Tasmāham⁴ evam vadāmi. Loke vihāre patisaṃkharanaṃsilā bhikkhū sīgham eva āvāsavihāraṃ labhanti ti porānatherā āhaṃsū ti āha.

Te pi Ratanapurana-garaṃ paccāgacchimsu. Tilokagarutheraṃ vacanānurūpaṃ eva Tipiṭakālamkārathero sabba-paṭhamam āvāsavihāraṃ labhi ti.

Kaliyuge pana navavassādhike vassasahassee sampatte rañño kaniṭṭho kalam akāsi. Atha rañño putto uccanagarabhojako⁵ bālajanehi santhavaṃ katvā tesam vacanaṃ

¹ A. S. *corr.* He-te° ² S. tepiṭakattherā.

³ A. Silogaramutī nāmadheyassa nāmatherassa.

⁴ S. Tam aham. ⁵ A. Uccanagarato eko.

ādiyitvā paccūsakāle pitaram ghātetukāmo antepuram sahasā pavīsi.

Rājā ca anaggham¹ muddikam gahetvā Nandajeyyena nāma amaccena Rājayodhena nāma amaccena ca saddhim aññataravesena nagarato nikkhamitvā Rajatavālukanadim sampatto. Tasmiñ ca kāle eko sāmaṇero mātāpitūnam gehe piṇḍapātāṃ ānessāmi ti khuddakanāvāya nadiyaṃ āgacchi. Atha taṃ sāmaṇeraṃ disvā rājā evam āha: amhe bhante paratīraṃ nāvāya ānehi ti. Sāmaṇero ca āha: Sace upāsaka tumhe paratīraṃ āneyyaṃ bhattakāle atikkameyyaṃ ti. Atha rājā: Amhe yeva sīghaṃ ānehi imaṃ muddikam dassāmi ti assāsetvā ānetuṃ okāsaṃ yāci.

Atha sāmaṇero karuṇāpattāṃ vacanaṃ sutvā paratīraṃ ānesi. Atha Catubhūmikavihāraṃ patvā tasmiṃ vihāre therassa sabbam pi kāraṇaṃ ārocetva evam āha: Sace bhante amhe gaṇhituṃ² āgaccheyyaṃ³ te nivārethā ti. Thero ca: Mayaṃ mahārāja samaṇā na sakkā evaṃ nivāretuṃ; evam pi eko upāyo atthi. Nisinnavihāravāsi thero pana gihikammesu ativiya cheko. Taṃ pakkosetvā⁴ kāraṇaṃ cintetuṃ yuttan ti. Atha taṃ pakkosetvā taṃ atthaṃ ārocetvā rājā idam avoca: Sace bhante amhe gaṇhituṃ āgaccheyyaṃ, atha kenacid eva upāyena te nivārethā ti. Atha so thero evam āha: Tena hi mahārāja mā kiñci soci mā bhāyi, vihāramajjhe sirigabbhaṃ pavisitvā nisidathā ti vatvā piṇḍāya ācarante bhikkhū sāmaṇere sannipātāpetvā visuṃ visuṃ: Daṇḍahatthā hutvā ekassa pi purisassa vihāraṃ pavisituṃ okāsaṃ mā dethā ti vatvā senaṃ viya brūhesi. Sāmantavihāresu pi vasante bhikkhū-sāmaṇere pakkosi. Tadā kira āgantvā sannipātānaṃ bhikkhusāmaṇeraṇaṃ atirekasahassamattaṃ ahosi. Thero te vihāre dvārakoṭṭhakesu⁵ āgatamagge ca visuṃ visuṃ daṇḍahatthā hutvā ārakkhaṇatthāya ṭhapesi. Yathā vaḍḍhaki sūkaro vyagghassa⁶ nivāraṇatthāya visuṃ visuṃ sūkare saṃvidhāya

¹ A. anaṅgaṃ. ² A. bhaṇituṃ.

³ A. B. āgaccheyya. ⁴ Min: pakkosāpetvā.

⁵ B. °guttakesu D. °kuḍḍa° Min: °koṭṭa°

⁶ A. vyaggyassa.

thapesi ti. Atha puttassa yodhā pi rājānam gahetum na sakkā¹. Bhikkhusāmaṇerānaṃ gāravavasena balakkārena māretvā pavisitum na visahanti bhikkhusāmaṇerānaṃ bāhullatāya ca.

Tasmiṃ yeva samvaccchare assayujjamāsassa kālapakkha-
pañcamito yāva kattikamāsassa kālapakkhapañcamī vihare
yeva rājā niliyitvā² nisīdi. Atha antepuravāsikā amaccā
puttam apanetvā rājānam ānetvā rajje thapesum. Rājā
ca puna rajjam patvā vihare nisinnakāle mā bhāyi mahā-
rājā tvam jinessatī ti rañño ārocentassa vedasatthaññuno
ekassa bhikkhussa Ca-ñāḥkhum³ cetiyassa āsannaṭṭhāne
ekam vihāraṃ kārapetvā adāsi. Dhammanandarājagurū ti
nāmalañcham pi adāsi. Tassa pana vijātaṭṭhānabhūtaṃ
gāmaṃ nissāya Marammavohārena Ren-nat-ca-ka-ro-ḍa⁴
ti samaññā ahosi.

Rājā ca puna rajjam patvā tasmiṃ yeva samvaccchare
kattikamāsassa kālapakkhacuddasamiyaṃ sabbe pi mahā-
there nimantetvā rājagehaṃ pavesetvā⁵ piṇḍapātena bhojesi.
Atha rājā evam āha: Catubhūmikavāsī thero samparāyi-
katthāvaho⁶ ācariyo. Nisinnavihāravāsī thero pana diṭṭha-
dhammikattthāvaho ti evam Rājavamse vuttam. Porānapot-
thakesu pana: Catubhūmikavihāravāsī thero ekantasamaṇo
ācariyo Nisinnavihāravāsī thero pana yodhāraho yodha-
kamme⁷ cheko ti rājā āhū ti vuttam. Rājā kira sampa-
rāyikattham⁸ anupekkhitvā⁹ dinnakāle Nisinnavihārathar-
assa na adāsi. Kadāci kadāci pana diṭṭhadhammikatttham
anupekkhitvā tassa viṣum adāsi ti; ettha ca yasmā Nisinna-
vihāravāsī thero rañño bhayehi¹⁰ nivāraṇatthāya ārakkham
akāsi na paresam viheṭṭhanatthāya ānattikapayogo¹¹ ca na

¹ B. puttassa pi rājānam gahetum na sakkā yodhā pi.

² B. niliyitvā. ³ A. Chaṭṭha-khum.

⁴ B. Kā-ca-kā-roṃ A. Ta-caṃ-kā-ro-ñā.

⁵ S. D. A. B. pavisetvā.

⁶ A. B. °parāyikatt° D. °katthā maho.

⁷ S. A. Yodhāraho yeva kamme. ⁸ A. B. °attam.

⁹ B. anumapekkhitvā A. anapekkhitvā. ¹⁰ B. arehi.

¹¹ A. °yoge.

dissati tasmā¹ natthi āpattidoso. Saddhātissaraṇṇo bha-
yehi nivāraṇattham arahantehi therehi katapayogo viya
daṭṭhabbo.

Catubhūmikavihāravāsī thero pana Khaṇitthipādagāme
jāto Arimaddanapure² Arahantatheraganapabhavo yattha
katthaci gantvā aññesaṃ bhikkhūnaṃ ācāraṃ yathābhūtaṃ³
jānitvā⁴ tehi catupaccayasambhogo na katapubbo antamaso
udakam pi na pivitapubbam⁵ tam tam ṭhānaṃ pi⁶ camma-
khaṇḍam gahetvā yeva gamanasilo. Ukkamsikarājā pana
Sirikhattanagare Dvattaponkaraṇṇā kārāpita-cetiyasaṇṭhā-
naṃ gahetvā Rājamaṇicūlaṃ nāma cetiyaṃ akāsi. Tam
pana cetiyaṃ parimaṇḍalato tihatthasatapamānaṃ⁷ ubbe-
dhato⁸ pi ettakam eva. Tassa pana cetiyassa catūsu passesu⁹
cattāro vihāre kārāpesi; puratthimapasse Puvvavanārāmo
nāma vihāro, dakkhiṇapasse pana Dakkhinavanārāmo nāma,
pacchimapasse Pacchimavanārāmo nāma, uttarapasse Uta-
ravanārāmo nāma vihāro. Tesu catūsu vihāresu Uttara-
vanārāmo nāma vihāro asanipātagginā ḍayhitvā¹⁰ vinassi.
Avasese pana tayo vihāre pariyattikovidānaṃ tiṇṇaṃ
mahātherānaṃ adāsi. Nāmalañchaṃ pi tesam adāsi.
Pacchimassa raṇṇo kāle yeva uttarapasse vihāraṃ kārāpesi.

Tasmiṃ pana cetiye chattaṃ anāropetvā yeva so rājā
devaṃ gato. Tesu pana catūsu vihāresu nisinnānaṃ
therānaṃ Dakkhinavanārāmavihāravāsī mahāthero Kaccā-
yanagandhassa atthaṃ chabbidhehi samvaṇṇanānayehi
alaṃkaritvā Maramabhāsāya samvaṇṇesi. Pacchima-
vanārāmavihāravāsī thero pana Nyāsassa samvaṇṇanaṃ
chahi nayehi alaṃkaritvā akāsi.

Kaliyuge dasavassādhike sahasse sampatte tassa raṇṇo
putto Sirinandadhammarājā - Pavarādhīpatirājā rajjam
kāresi. Pituno rājagehaṃ bhinditvā vihāraṃ kārāpetvā
Tilokālaṃkarassa nāma mahātherassa adāsi. Ariyālaṃ-

¹ A. kasmā. ² Min: corr. °nagare.

³ D. ācārajātābhūtaṃ. ⁴ A. jānetvā.

⁵ A. na pivānapubbā. ⁶ A. ṭhānaṃ ti.

⁷ Min: corr. parimānaṃ. ⁸ A. pubbedhato.

⁹ A. B. vassesu. ¹⁰ Min: ḍayhitvā.

kārathero ca nāma Tipiṭakālamkāratherena samāñānathā-massa¹ Ariyālamkāratherassa sisso ti daṭṭhabbo.

Ayañ c'attho hetthā dassito. Jeyyapure catubbūmika-Atulavihāraṃ kārāpetvā Dāṭhānāgarājagurutherassa adāsi.

So ca thero Niruttisāramañjūsaṃ nāma Nyāsasaṃvaṇṇa-nāṃ akāsi.

Kaliyuge dvādasādhike vassasahassee sampatte phagguṇa-māse sotāpannā nāma ārakkhadevatā aññattha gamissāmā ti āhamsū ti nagarā supinaṃ passantā hutvā bahū sannipatitvā devapūjaṃ akāmsu. Devatānaṃ pana saṃkamanāṃ nāma natthi; pubbanimittam ev' etan ti daṭṭhabbaṃ.

Tasmiñ ca kāle Cīnarañño² yodhā āgantvā Maramma-raṭṭhaṃ dūsesum. Sāsanaṃ abbhapaṭicchanno viya cando dubbalaṃ ahoasi.

Kaliyuge terasādhike vassasahassee sampatte tassa rañño kaniṭṭho Mahāpavaradhammarājā-Lokādhipati nāma rājā rajjaṃ kāresi. Tasmiñ ca kāle lokasaṃketavasena puññaṃ mandāṃ bhavissatī ti vedasatthaññūhi ārocitattā lokasaṃketavasena 'eva³ abhinavapuññuppādanatthaṃ Khandhavāra-gehaṃ kārāpetvā tāvakālikavasena saṃkamitvā nisīdi. Tato aparabhāge Uttaraagehaṃ bhinditvā tasmim yeva thāne vihāraṃ kārāpetvā ekassa mahātherassa adāsi.

Dakkhinagehaṃ pana nagarassa puratthimadisābhāge vihāraṃ kārāpetvā Aggadhammālamkāratherassa adāsi. So ca thero Kaccāyanagandhassa ca Abhidhammattha-saṃgahassa c'eva Mātikā-Dhātukathā-Yamaka-Paṭṭhānānaṃ ca atthaṃ Marammabhāsāya yojesi.

Uparājā ca mahāsetuno pamukhe thāne Sovanṇamaya-vihāraṃ⁴ kārāpetvā Uttaraagehavihāravāsītherassa antevāsikassa Jinārāmatheraassa adāsi. Tasmim yeva thāne nānāratanavicitraṃ vihāraṃ kārāpetvā tass 'eva therassa antevāsikassa Guṇagandhatherassa adāsi.

So pana thero Khyā-nāḥ-tvaṃ gāme vijāto⁵ vaye pana sampatte Ratanapurānagaram gantvā pariyattim uggaṇhitvā

¹ A. samāñānanathāmassa.

² A. Khīnarañño B. *corr.* khīna°

³ A. saṃkheta° ⁴ Min: Sovanṇamahā° ⁵ B. pi jāto.

tato puna nivattitvā Padumanagare¹ Badaragāme² nisīditva pacchā Khya-ñāḥ-tvaṃ -gāme catūhi paccayehi kilamato hutvā vasi. Tasmiñ ca kāle tasmim gāme Mokkhassa nāma purisassa santike ekaṃ anagghaṃ maṇim rājā labhitvā ativiya³ mamāyi. Khya-ñāḥ-tvaṃ Mokkhamaṇi ti pākato ahosi.

Atha Uttaragehavihāravāsī thero āha: Khya-ñāḥ-tvaṃ gāmake na maṇi yeva anagghaṃ atha kho eko pi thero Guṇagandho nāma pariyattikovidō anaggho yevā⁴ ti.

Atha taṃ sutvā rājā taṃ pakkosetvā catūhi paccayehi upatthambhetvā pūjam akāsi.

Sahassorodhagāme Guṇasāro nāma thero Palinagāme Sujāto nāma thero ca Guṇagandhattherassa sissā yeva ahesuṃ.

Ekasmiñ ca kāle Tiriyapabbatavihāravāsī mahāthero bhikkhusaṃghamaññhe Aggadhammālamkāratheraṃ kilānavasena evaṃ āha: Amhesu āvuso antaradhāyamānesu⁵ tvam loke eko gandhakovidathero bhavissati⁶ maññe ti. Atha Aggadhammālamkāro evaṃ āha: Tumhesu bhante antaradhāyamānesu mayam gandhakovidā na bhaveyyāma; ko nāma puggalo loke gandhakovidō bhavissati ti. Porāṇapotthakesu pana Ariyālamkāratthero: Na nu pan' idāni⁷ mayam gandhakovidā na tāva bhavāmā ti evaṃ āhā ti vuttam. So Aggadhammālamkārathero yeva raññā yācito Rājavaṃsasamkhepaṃ pi akāsi. So pana thero amaccaputto. Ekasmiñ ca kāle hīnāyāvattako⁸ eko mahā-amacco rañño santikaṃ attanā upaladdhaparibhogaṃ sabbaṃ gaḥetvā vihāraṃ āgantvā Aggadhammālamkāratherena saddhim sallāpaṃ akāsi. Sallāpaṃ pana katvā sabbaṃ paribhogaṃ therassa dassetvā: Sace bhante tvam gihi bhaveyyāsi ettakaṃ paribhogaṃ labhissasi ti⁹ āha. Thero pi evaṃ āha: Tumhākaṃ pana ettako paribhogo amhākaṃ

¹ B. Bhadunagare A. Baṇḍa° S. corr. Baddha°

² Min: Padara° ³ A. B. D. atīva.

⁴ A. anaggho vido yeva.

⁵ A. B. antaradhārayamānesu. ⁶ Min: bhavissasi.

⁷ B. na nu padāni. ⁸ A. B. hīnāyavattako.

⁹ All MSS. labhissati ti.

samaṇānaṃ vaccakuṭiṃ asubhabbhāvanaṃ bhāvetvā pavisaṇtānaṃ puññaṃ kaḷaṃ nāgghati soḷasī ti. Kiñcāpi idaṃ ca pana vacanaṃ Sāsanaṃ apadānaṃ¹ hoti. Pubbācariyasihehi pana vuttavacanaṃ yāva² āpannakatikaṃ saritabbam evā ti manasikarontena vuttan ti.

Kaliyuge pana catutimsādhike vassasahassee sampatte tassa putto Naravaro nāma rājā rājānaṃ karesi. Mahāsihasūradhammarājā ti nāmalañchaṃ³ paṭiggaṇhi. Tassa rañño kāle ca Ca-Naḷ-khum⁴ cetiyassa samipe Jetavanavihāre gandho⁵ uggaṇhanto eko daharabhiḅkhu gandhaceko pi samāno bālakāle⁶ bālacittena ākulito⁷ hutvā vaccakūpe vātātapehi bahisukkhasākhena⁸ paṭicchādito daṇḍena ālulitvā duggandho, viya cittasantāne⁹ pariyattivatātapehi bahisukkhabbhāvena paṭicchādite kenacid eva rūpārammaṇādina ālulitvā kilesasattisaṃkhāto duggandho vāyitvā hināyāvattissāmi ti cintetvā, gihivatthāni gahetvā, saddhiṃ sahaṃyabhiḅkhuhi naditthiṃ agamāsi. Antarāmagge tāva bhikkhubhāven¹⁰ eva cetiyaṃ vandissāmi ti gihivatthāni sahaṃyānaṃ hatthe ṭhapetvā cetiyaṃ pamukhe leṇaṃ pavisitvā vanditvā nisīdi. Atha ekā daharittī cetiyaṅgaṇaṃ āgantvā bahi leṇaṃ nisīditvā udakaṃ siñcitvā patthanaṃ akāsi: Iminā puññaḅkammaṇa¹⁰ sabbehi apāyādidukkhehi moceyyāmi, bhāve bhāve ca hināyāvattakassa purisassa pādacārikā na bhāveyyāmi ti.

Atha taṃ sutvā daharabhiḅkhu evaṃ cintesi: Idāni ahaṃ hināyāvattissāmi ti cintetvā āgato; āyaṃ pi daharittī hināyāvattakassa purisassa pādacārikā na bhāveyyāmi ti patthanaṃ akāsi. Idāni taṃ daharittīṃ kāraṇaṃ pucchissāmi ti. Evaṃ pana cintetvā bahi leṇaṃ nikkhamitvā taṃ daharittīṃ kāraṇaṃ pucchi.

¹ B. apadhānaṃ. ² D. yā ca Min: āpannakatika.

³ B. laddhalañchaṃ. ⁴ Min: Naḷ-khum- D. Nā°

⁵ Min: gandhaṃ. ⁶ A. B. °kālena.

⁷ Min: ākuliko.

⁸ A. lahusukkassavēna B. sukkhabbhāvena Min: °sukkhāsākhena.

⁹ S. D. sandhāne. ¹⁰ D. puññaṇa kammaṇa.

Kasmā pana tvaṃ hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti patthanam karosī ti.

Hināyāvattakassa bhante purisassa pādacārikā na bhaveyyāmi ti vuttavacanam bālapurisassa pādacārikā na bhaveyyāmi ti vuttavacanena nānā na hoti¹; sadisattam² eva³. Na nu hināyāvattako bālo yeva nāma? Sace pana bhante hināyāvattako bālo nāma na bhaveyya ko nāma loke bālo bhaveyya?⁴ Bhikkhu nāma hi parehi dinnam cīvarapiṇḍapātasenāsanam paribhuñjitvā sukham vasati; sace gandham uggaṇhitukāmo bhaveyya yathākāma⁵ yeva gandham uggaṇhitum okāsam labhati. Evam pana ahutvā, alasiko yeva bhuñjitvā, sayitvā nisiditum iccheyya, evam pi yathākāma⁶ bhuñjitum sayitum okāsam labhati. Evam pi samāno parassa dāso homi dārassa kiṃkaro homi ti akathento viya hutvā hināyāvatteyya so loke aññehi bālehi adhiko bālo ti aham maññāmi. Sace pana bālatarassa bhariyā bhaveyya aham bālatari bhaveyyan ti vutte so daharabhikkhu⁶ samvegam āpajjitvā bahi nagaradvāram nikkhamitvā vānaraganena vinā jhāyanto viya vānaro jhāyitvā nisīdi.

Atha sahāyā āgantvā gihivatthāni gaṇhāhi ti pakkosimsu. Tasmim kāle so daharabhikkhu: Āgacchatha bhavanto ti vatvā sabbam kāraṇam tesam ācikkhitvā: Idāni pana bhavanto hināyāvattehi ti⁷ sace yo koci āgantvā mama sīsam muggareṇa pahāreyya, evam sante pi hināyāvattitum na icchāmi. Ito paṭṭhāya yāvajivitapariyantā hināyāvattitum manasā pi na cintayissāmi ti vatvā Erāvatīnadim taritvā Jeyyapuram agamāsi. Tadā kira daharittihī devatā bhaveyya na manussittihī ti tam vadanti paṇḍitā ti.

Jeyyapuram pana patvā pariyattikovidānam mahātherānam santike nayaṃ gaṇetvā Puññacetiyassa dakkhiṇadisābhāge ekasmim vihāre nisīdi. Pariyattim vācetvā atha

¹ D. nayo ti. ² D. °attham B. °attakam.

³ A. B. evā ti. ⁴ A. bhaveyyāsi.

⁵ D. °kammam.

⁶ A. omits from akathento to daharabhikkhu.

⁷ A. B. hi.

kamena tam-tam-disāhi bhikkhu-sāmaṇerā āgantvā tassa santike pariyattim uggaṇhimsu.

Āvāsam alabhitvā keci bhikkhu-sāmaṇerā chattāni pi chāditvā nisidimsu. Ekasmim kāle rājā nikkhamitvā Puñña-cetiyaṃ vandissāmī ti cetiyaṅganam pāvisi. Atha chattāni chādetvā nisinne bhikkhū disvā guhāya saddhim vihāraṃ kārāpetvā tassa bhikkhussa adāsi Tilokagarū ti pi nāma-lañchaṃ adāsi. Sukhavohārattham pana kakāralopaṃ katvā Tilogagarū ti voharimsu¹. Tassa pana saddhivihār-iko sattavassiko Tejodīpo nāma bhikkhu Parittaṭṭikam akāsi.

Aparabhāge pana Tilokālaṃkāro ti nāmalañchaṃ ādasi. Evaṃ Tejodīpo nāma bhikkhu Narāvaraṇaṇṇo kāle Paritta-ṭṭikam akāsi ti daṭṭhabbam, keci pana Pacchimapakkhādhi-karaṇṇo kāle ti vadanti.

Ekasmim pana kāle Tiriyapabbatavihāravāsī mahāthero Pādacetiyaṃ vandanatthāya gantvā paccāgatakāle Kukha-nanagare Suvannaguḥayaṃ Jambudhajatherassa santikam pavisitvā sallāpaṃ akāsi. Te ca mahātherā aññamaññaṃ passitvā sallāpitvā ativiya pamodimsu; lokasmim hi bālo bālena paṇḍito paṇḍitena saddhim ativiya pamodati ti. Te ca dve therā samānavassikā. Tiriyapabbatavihāravāsī mahāthero tena saddhim sallāpaṃ katvā pacchā gacchi. Jambudhajathero ca maggaṃ ācikkhituṃ anugacchi. Atha Tiriyapabbatavihāravāsī mahāthero Jambudhajatheram āha: Ahaṃ bhante rājavallabho homi rājaguru; tvam yeva mama purato gacchāhi ti. Atha Jambudhajathero pi Tiriyapabbatavihāravāsitheram āha: Tvam bhante rājavallabho bhavasi rājaguru. Loke rājaguru nāma padhānabhāve² ṭhito, tasmā tvam yeva mama purato gacchāhi ti. Ettha ca dve pi mahātherā aññamaññaṃ gāravavasena lokavattam apekkitvā³ evam āhamsū ti daṭṭhabbam. Tiriyapabbata-vihāravāsī mahāthero pi Ratanapurānagaram patvā Rāja-vaṃsapabbataṃ gantvā araṇṇiavāsam vasi.

Atha Ukkamsiko rājā kaniṭṭhena Sūrakittināmena saddhim

¹ B. voharimsu.

² A. pamānabhāve.

³ B. pekkhitvā.

nantesi: Sace tvam vane¹ theram paṭhamam passasi² tvam yeva vihāram kārāpetvā therassa dadāhi; sace panāham paṭhamam passeyyam aham vihāram katvā dadāmi ti.

Atha kaniṭṭho paṭhamam passitvā Tiriyapabbatakandare Jetavanam nāma vihāram kārāpetvā adāsi.

Idaṁ ca vacanam: Sādhujanānam guṇam³ ekavāram pītisomanassam⁴ uppajji; tena puñṇakammena tena pītisomanassena sattakkhattum devarajjasampattim sattakkhattum manussarajjasampattim paṭilabhi ti vuttattā sādhujanānam guṇam anussaritvā puñṇavisesalābhatthāya⁵ vuttam.

Tiriyapabbatavihāravāsi mahathero ca Jambudhaja-therassa guṇam Ukkamsikaraṇṇo ārocesi. Rājā ca ativiya pasīditvā Jambudhajo ti mūlanāme dipasaddena yojetvā Jambudīpadhajo ti nāmalañcham adāsi.

Jambudhajathero ca nāma Dhammanandatherassa⁶ saddhivihāriko Dhammanandathero ca Jotipuñṇatherassa saddhivihāriko. Te ca therā Arahantagaṇavaṃsika.

Jambudhajathero pana Vinayapāliyā atthakathāya ca atthayojanam Marammabhāsāya akāsi. Maṇiratano nāma pana thero Atthasālini-Sammohavinodani-Kaṅkhāvitarāṇi-atthakathānam Abhidhammatthavibhāvani-Samkhepavaṇṇanā-ṭikānaṁ ca attham Marammabhāsāya yojesi.

Mūlavāsagāme ca Pubbārāma vihāravāsi Gulhatthadīpaniṃ nāma gandham Visuddhimaggagaṇṭhipadatthaṁ ca mūlabhāsāya akāsi. Nettipāliyā ca attham Marammabhāsāya yojesi.

So pana thero pubbe gāma vāsi hutvā sīsaveṭhanatala-pattāni⁷ gahe tvā ācariyapaveṇivasena vinayavilomācāram cari. Pacchā pana tam ācāram vissajjitvā araṇṇāvāsam vasi⁸. So pi thero gambhīraṇṇiko saddatthanayesu ativiya cheko.

Kaliyuge pana pañcatimsādhike vassasahasse sampatte kaniṭṭho Siripavaramahārājā nāma bhūpālo rajjam kāresi.

¹ A. pana. ² A. passati. ³ A. sādhujjaguṇam.

⁴ A. pitti. ⁵ A. lābhattāya.

⁶ A. Dhammanandha° ⁷ Min: sīsaveṭhanapattāni.

⁸ B. araṇṇavāsi vasi.

Dabbimukhajātassare pana gehaṃ kārāpetvā nisīdanato Dabbimukhajātassaro ti nāmaṃ pākāṭaṃ ahoṣi. Tasmim pana jātassare Jeyyabhūmikittiṃ nāma vihāraṃ kārāpetvā Sirisaddhammatheraṣṣa adāsi. Bahunnam pi gāmaṃ vāsī-
araññāvāsibhikkhūnaṃ anuggahaṃ akāsi. Ratanapurana-
garasmiṃ hi dasasu Ńo-na-ra-maḥ-rājavaṃsesu pacchimā
pañca rājāno avicinitvā yeva alajji-lajji-missakavasena
sāsanaṃ paggaṇhimsu.

Tadā jinasāsanaṃ abbhantare cando viya atiparisuddhaṃ¹
na ahoṣi.

Evam pi lajjino attano attano vamsānurakkhanavasena
dhammaṃ pūretuṃ anivāritattā lajjigaṇavaṃso na bhijjati².
Tathā alajjino pi attano attano ācariyapavenivasena vica-
rimsu; tena alajjigaṇavaṃso pi na bhijjati³ ti datṭhabbaṃ.
Tassa rañño kāle Devacakkobhāso nāma eko thero atthi
vedasatthaññū piṭakesu pana mando ti.

Kaliyuge pana aṭṭhatimsādhike vassasahasṣe sampatte
vesūkhamaṣṣassa kālapakkha-aṭṭhamito paṭṭhāya lokasaṃ-
ketavasena⁴ uppajjamānaṃ bhayaṃ nivāretuṃ Navaguha-
yaṃ⁵ tena Devacakkobhāsaṭṭherena kathitanīyāmena paṭha-
maṃ Marammikabhikkhu Paṭṭhānapakaraṇaṃ vācāpesi.
Tato pacchā jeṭṭhamāṣassa juṇhapakkhe pātipadadivasato
Rāmaññarattavāsike bhikkhū Paṭṭhānapakaraṇaṃ vācāpesi
mahācāpaṇaṃ ca kārāpesi rattavāsino pi bahupūjasakkā-
raṃ kārāpesi. Tassa kira rañño kāle potthakam aṭṭhi-
bhallikarukkhaṇiyyāsehi parimaṭṭhaṃ⁶ katvā manosiḷāya
likhitvā suvaṇṇena limpetvā piṭakam paṭiṭṭhāpesi. Tato
paṭṭhāya yāvajjatanā idaṃ potthakakammaṃ Maramma-
ratṭhe akamsū ti.

Kaliyuge satṭhādhike vassasahasṣe sampatte assayuja-
māṣassa kālapakkha-chaṭṭhamiyaṃ aṅgaravāre tassa putto
rajjam kāresi. Sirimahāsisaṣūra-sudhammarājā ti nāma-
lañcham pi paṭiggaṇhi. Pitu rañño gehaṭṭhāne cetiyaṃ
kārāpesi. Tassa pana Mārajeyyaratanaṃ ti samañña ahoṣi.

¹ Min: parisuddhi. ² A. B. chijjati D. sijjati.

³ A. D. B. chijjati. ⁴ A. B. °saṃketo°

⁵ A. °gūhāya. ⁶ A. S. paripaṭṭham D. paripaṭṭhamāṃ.

Tassa pana rañño kāle Sallāvatīyā nāma nadiyā pacchima-
bhāge Tunna-nāmake¹ gāme Guṇābhilaṃkāro² nāma thero
sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ
kārapetvā sīsavethanatarapattāni³ pana na gaṇhāpetva
tālavanṭaṃ⁴ eva gaṇhāpesi. Eko gaṇo hutvā saparivāreṇa
saddhiṃ Tunnagāme⁵ nisīdi. Tunnagaṇo ti tassa samañña
ahosi.

So pana thero pāli-aṭṭhakathā-ṭikā-gandhantaresu adhip-
pāyaṃ yathābhūtaṃ na jāni⁶. Abhidhammapiṭakaṃ yeva
sissānaṃ vācetvā nisīdi. Tasmiṃ ca kāle Ketumatīnagare
nisinnā Buddhaṅkurathera⁷-Cittatherā, Dīpaṅganagare⁸
Ulugāme⁹ nisinnā Supantathero¹⁰, Tāluppanagare¹¹ Jaya-
bahu-andhagāme¹² Kalyāṇathero ti ime cattāro therā
sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ
akārapetvā¹³ sīsavethanatarapattāni agaṇhāpetvā¹⁴ cīvaraṃ
pārupāpetvā tālavanṭaṃ¹⁵ gaṇhāpetvā sakasakagaṇaṃ ovā-
daṃ katvā nisīdīsu. Te pana therā pāli-aṭṭhakathā-ṭikā-
gandhantaresu adhippāyaṃ yathābhūtaṃ jānīsu tīsu pi
piṭakesu kovidā ahesuṃ. Iccevaṃ Sirimahāsīhasūrasudham-
marañño¹⁶ kāle pārupanabhikkhūhi nānāhutvā virūpaṃ
āpajjitvā ekamsikagaṇo nāma visuṃ bhijji. Yathā pana
ayamalam ayato uṭṭhahitvā visadisāṃ hutvā viruddhaṃ¹⁷
hoti ti evaṃ bhijjamānā pi gaṇā rājā¹⁸ pamādo anussuko
hutvā attano attano rucivasen' eva caritvā nisīdīsu.

Tesu ca dvīsu gaṇesu pārupanagaṇe therā pāli-aṭṭha-
kathā-ṭikā-gandhantaresu nītatthavasena¹⁹ vuttaṃ vacanaṃ

¹ B. *corrects to* Thunna S. Tūna° ² D. guṇāsi°

³ °vaṭṭhana Min: ratarapattāni.

⁴ A. tālavanṭaṃ B. °dandaṃ. ⁵ B. Thūna nāma gāme.

⁶ A. yāyābhaṭaṃ na jāni B. jānāti.

⁷ A. S. Buddhaṅgura° B. *corrects to above*.

⁸ B. Dīpaṅga° ⁹ A. Uṭṭhagāme. ¹⁰ D. Supanda°

¹¹ A. Thaluppa° D. Tala° ¹² B. Jayya° A. Jeyya°

¹³ A. ākārapetvā.

¹⁴ A. sīsavaḍḍhana tarapatto ni āgaṇhāpetvā S. and
D. °vaṭṭhana°

¹⁵ A. tālavanṭaṃ. ¹⁶ Min: °bhūddhamma°

¹⁷ A. viraddhaṃ. ¹⁸ S. gaṇaṃ rājā Min: gaṇarājā.

¹⁹ D. A. nīvattha°

nissāya nikkāṅkhā niddosā va¹ hutvā nisīdīmsu. Ekampi-
kagaṇe pana therā attano attano vādo na pāliyaṃ na ca
atthakathāsu neva tīkāsu nā pi gandhantaresu dissati;
imam attham aṇānantā idam eva saccam mogham aññān
ti vatvā keci pana sakasakasissānam ovādam adāmsu²;
evarūpā pi sissā ovādam paṭiggaṇhīmsu.

Keci pana pāliyādīsu sakavādassa³ anāgatabhāvaṃ nātvā
yeva aparisuddhacittā hutvā sammāsambuddhassa bhaga-
vato mukhaṃ anoloketvā sammāsambuddhass' eva bhaga-
vato guṇaṃ anussarītvā sakavāde ākāse pasāritahattho
viya apatitthāno⁴ ti jānitvā yeva amhākaṃ vādo sampatta-
laṅkassa Saddhammacāritherassa vamsapabhavo ti anissā-
yabhūtam pi⁵ nissayaṃ akāmsu.

Abhūtena mahātheraṃ silavantam abbhācikkhīmsu. Byāsi-
nāmake gāme dīṭṭhadhammikasamparāyikattham⁶ anapek-
khaṇṭassa hīnāyāvattakassa dussilassa upāsakassa lañchaṃ
datvā amhākaṃ vādānurūpaṃ ekaṃ gandhaṃ karohi ti
uyyojetvā anāgate anubhaviyaṃ anādukkhato abhāyītvā nis-
sayaṃ gavesīmsu ti.

Tasmiṃ ca kāle Nigrodha-pāli-suvanna-vihāravāsī thero
gāma-vāsibhikkhugaṇaṃ samitīm⁸ katvā tassa nāyako hutvā
sīsavethanaṃ adhārento⁹ amaṅgalabhikkhū sāsane mā tiṭ-
ṭhantū ti araṇṇāvāsīnam bhikkhūnaṃ gandhaṃ vikopetvā
tato tato¹⁰ pabbājesuṃ¹¹.

Atha Hatthisālagāmaṃ puratthimāya anudisāya Setthi-
tale dakkhināya anudisāya vihāre nisinne atireka-paṇṇāsa
bhikkhū pi pabbājessāma ti cintetvā gāma-vāsibhikkhū
saṃnahitvā āgamāsi¹².

Atha rājā tam attham sutvā: Gāma-vāsī gaṇo pi eko araṇ-
ṇāvāsī gaṇo pi eko. Gāma-vāsibhikkhū araṇṇāvāsibhikkhū

¹ A. B. omīti va. ² A. adīmsu.

³ S. bhāvassa. ⁴ D. ava°

⁵ A. S. therassa viya vasavo ti anissāyatatam pi Min:
omīti vamsa.

⁶ S. A. B. °attam. ⁷ B. °pāṭi° ⁸ D. °tam.

⁹ A. ādhārentā. ¹⁰ S. omīti.

¹¹ A. pabbājeyyū.

¹² A. sannahitvā āgamāsi B. sannayhitvā.

viheṭhetum na sakkā sakasakavādavasena sakasakatṭhāne nisiditabban ti rājalekhaṇaṃ pesesi. Atha araṇṇavāsibhikkhū sukhaṃ vasitum okāsaṃ labhiṃsu.

Kaliyuge chasattatādhike vassasahassee sampatte tassa raṇṇo putto Mahāsīhasūradhammarājādhirājā nāma rājjaṃ kāresi. So yeva Surammarājā¹ ti ca Setibhindo ti ca vohāriyati².

Tassa raṇṇo kāle Suvannayānalokanagāmaavāsī-Ukkamsa-mālaṃ³ nāma therāṃ antoyudhanāyako eko amacco ānetvā Ratananagarapurāṃ patvā Suvannakukkuṭācale vihāraṃ kārāpetvā ṭhapesi.

So pāli-atṭhakathā-ṭikā-gandhantaresu ativiya cheko Vāṇabodhanāṃ⁴ nāma Likhananayaṇi ca akāsi. Tassa gāmaassa rājūhi dinnavasena cetiyajagganakkamme yuttakulattā pana raṇṇo ācariyatṭhāne atṭhapetvā antoyudhanāyakass⁵ eva pūjanatthāya niyyādesi. Tassūpi raṇṇo kāle sāmānerehi gāmapavesanakāle pārupitvā⁵ pavisitabban ti ekacce vadhiṃsu. Ekacce pana ekamsaṃ uttarāsangaṃ katvā pavisitabban ti vadhiṃsu. Evaṃ aññamaññaṃ kalahaṇi akamsu.

Tattha Ukkamsamāla-nāmako thero pārupanagaṇe padhāno hutvā nānāgandhesu pārupanavattam eva āgatan ti pakāsiṃsu. Ekamsikagaṇe⁶ pana Tiriyapabbatavihāravāsī mahāthero [padhāno hutvā] ācariyapaveṇīdassanavasena pārupanavādaṃ⁷ paṭikkhipiṃsu.

Atha rājā ca Phalikkhacitavihāravāsītheraṃ⁸ Mesuccavihāravāsītheraṃ⁹ Suhattatheraṃ¹⁰ Buddhakuratheraṇi cā ti ime cattāro there vinayavinicchakatṭhāne ṭhapetvā dve pakkhā attano attano vādaṃ dassentū ti āha.

¹ B. Suraccarājā D. Surājja°

² A. vohāriyati ti Min: vohāriyati.

³ Min: Ukkamsapālaṃ. ⁴ B. Vāṇabodhanāṃ.

⁵ Min: pārupetvā. ⁶ B. ekamsaka°

⁷ A. pārupāpanavādaṃ.

⁸ B. rājā ca Phalikkhacitavihāra° A. rājā Kaphalika° S. Balikkamcīta.

⁹ B. Meruccavihāra° Min: Meghuccana°

¹⁰ B. Suhatta°

Te ca cattāro therā pāli-atthakathā-ṭikā-gandhantaresu akovidā. Tesam hi ṭhapetvā rājavallabhamattam añño koci guṇaviseso natthi.

Rājagurubhāvattāya yathā vyaggā rukkhagacchala-tādipatiṇṇa¹ duggatthāne nisinne mige khuddakattā dubbale pi gaṇhetum na sakkonti, evam eva te ekamsika-there rājanam nissāya gandhesu anāgatattā dubbale pi vādavasena abhibhavitum na sakkhimsu. Ten' eva parasenāya balavatam jānitvā nipaccākāram dassetvā veram² sametvā nisinno paṇḍitayodho viya vadam nittham apāpetvā yeva pārupanagana³ nisidimsu ti.

Kaliyuge pana pañcanavutādhiḷe vassasahassee sampatte tassa putto Mahārājādhipati nāma rajjam kāresi. Pacchā pana terasādhiḷe sate⁴ vassasahassee ca sampatte Rāmañña-ratthindo rājā tam abhibhavitvā ānitattā Patta-Hamsāvati ti pākātam ahoṣi.

Tassa rañño kāle Kukhananagare Jālasuttagamato⁵ Nānavaram nāma theram ānetvā ācariyatthāne ṭhapesi. So pana thero pāli-atthakathā-ṭikā-gandhantaresu ativiya cheko sudhammasabhāyam pariyattivācakanam⁶ sotāra-nam⁷ attāya Abhidhammatthasamgahapakarapaṇassa gaṇṭhi-padattham paṭhamam akāsi.

Tato pacchā Atthasāliniyam gaṇṭhipadattham Surāvi-nicchayaṇ ca akāsi.

Tato pacchā tena rañña yācito Abhidhānapadīpikāya attam Maramabhāsāya yojesi. Rañño nāmalañcam Chandālamkāra - Saddanetti - Vidaggadaṇḍi - vyañjanayehi⁸ alamkaritvā dassitam Rājādhirājanāmattapakāsinim⁹ nāma gandham pi akāsi.

¹ Min: yathā vyagghekarukkha°

² A. B. verim.

³ A. pārupanakā nisidimsun ti S. pārupanako.

⁴ A. therasāmiḷe sake.

⁵ D. B. A. Jālayutta°

⁶ A. parivatti° 7 D. so therānam.

⁸ A. chandolamkāsaḍḍa°

⁹ A. Rājādhirājanāmattapakāsinim D. °nāmattā°

Rājā Hatthisālanāmake dese kārāpitageham bhinditvā satapadhāne¹ vihāre kārāpetvā sabbesam pi vihārānaṃ kittijeyyāvāsattḥāpanan ti nāmāni paññāpetvā² tass' eva therassa adāsi. Vihāranāmen' eva ca therassā pi tam³ samaññā ahoṣi.

Tasmiñ ca kāle ayyakarañño⁴ piturañño ca kāle tesam dvinnam guṇānaṃ vivādavasena avippakatavacanam⁵ puna vivādassa vūpasamanatthāya attano attano vādam kathāpesi. Pārupanagane⁶ so thero padhāno⁶ hutvā ekamsikagane pana Pāsamsathero padhāno hutvā kathāyuddham akāsi. Atha rājā ativiya rājavallabham Jeyyabhūmisuvannavihāravāsitheram tesam vādassa vinicchindanatthāya vinayadharatṭhāne ṭhapesi.

Kiñcā pi so pana thero pāli-atṭhakathā-ṭikā-gandhantaresu thokam yeva⁷ jānakattā pariyattikovidesu abbohāriko⁸ yeva ahoṣi. Rājavallabhata⁹ pana rājā yathābhūtam ajānitvā vinayadharatṭhāne ṭhapesi. Yathā paṇa ayam puratthimadisā¹⁰ ayam pana pacchimadisā¹⁰ ti evam ādinā disāvavattānamattam¹¹ yeva kātum samattham¹² naṅgalakotiya samvaddhantam¹³ purisam rājāgāre dhammavinicchakāmaccatṭhāne¹⁴ ṭhabeti.

Evam eva rājā ayam idiso ayam idiso ti ajānitvā vinayadharatṭhāne ṭhapitattā so Jeyyabhūmisuvannavihāravāsithero tesam dvinnam pakkhānam dvīsu vādesu ayam bhūto ayam abhūto ti vattum na sakkā advāraghare pavitṭhakālo viya tadā ahoṣi.

Seyyathā pi nāma mahimso¹⁵ attano samīpe ṭhatvā devagītam gāyitvā devavīnam vādentassa devagandhabbassa

¹ B. pamāne S. sakapamāne Min: *corrects to above*.

² A. maññāpetvā B. pañña° ³ A. therassāmitam.

⁴ A. karaka° ⁵ B. avippagata° ⁶ D. pamāno°

⁷ D. so-ki-heva. ⁸ A. B. abbho°

⁹ A. S. °vallabhatthā. ¹⁰ Min: °disāya.

¹¹ A. °vaccattānamattam Min: °vavattāna.

¹² B. tam attham.

¹³ Min: naṅgalakotiya yam vaddhannam

¹⁴ A. dhammavinicchakāmacchatṭhāne B. °vinicchikāmañ ca ṭhāne. ¹⁵ Min: *corrects to mahino*.

velusalakam paharantassa ca gāmadārakassa¹ saddesu kiñci visesaṃ na jānāti evaṃ idaṃ sampadaṃ daṭṭhabbam. Atha rājā: Mama vijite ye ye bhikkhū yaṃ yaṃ icchanti te te bhikkhū taṃ taṃ caritvā yathākamman nisidantū² ti rājalekhanam ṭhapesi. Tesam vivādo tadā na vūpasami.

Aparabhāge terasādhike sate sahasse ca sampatte Ratana-puranagaram vinassi³.

Tato pacchā dutiye samvacchare Ratanasikhanagaramā-pako⁴ rājā Rāmaññaraṭṭhindassa rañño senaṃ yavakhattato chātakasakuṇaṃ⁵ viya attano puññānubhāvena Maramma-
raṭṭhato⁶ niharitvā sakalam pi Rāmaññaraṭṭhaṃ attano hatthagataṃ katvā rajjaṃ kāresi.

Tasmiñ ca kāle sakala-Marammaratṭhavāsinaṃ cittaṃ pasādesi. Yathā nāma suriyātapena milāyantānaṃ kumudānaṃ Anotattodakena⁷ siñcivā haritattaṃ⁸ pāpesi evaṃ eva Rāmaññaraṭṭhindassa senābalātapehi dukkhappattānaṃ⁹ Marammaratṭhavāsinaṃ gahaṭṭhānañ¹⁰ c'eva bhikkhūnañ ca attano puññānotattodakena siñcivā kāyika-cetasika-vasena duvidham pi sukham uppādesi.

Sakala-Maramma-
raṭṭhavāsino ca: Ayaṃ amhākaṃ rājā bodhisatto ti vohārimsu. Atha ekasmiṃ ekasmiṃ māse catūsu catūsu¹¹ uposathadivasesu bhikkhusaṃghaṃ niman-tetvā antepure pavesetvā piṇḍapātena bhojesi.

Rājorodhāmaccehi saddhīṃ uposathaṃ upavasi. Sabbe-saṃ pi rājorodhāmaccānaṃ guṇattāya¹² pāṭhaṃ saha atthayojanāyena vācuggataṃ kārāpesi.

Atha Beluvagāmavāsi¹³ - Yasatheraṃ ānetvā attano ācariyaṭṭhāne ṭhapesi. Mahā-Atula-Yasadhammarājagurū

¹ A. and Min: °vārakassa. ² D. nisiddha°

³ A. D. vinassati.

⁴ B. Yatana° D. Ratanasakha° A. samvacchaye Ratanāsikhanagara°

⁵ A. jātasakuṇaṃ B. cātaka°

⁶ A. B. Rāmaññaraṭṭhato. ⁷ A. D. S. Anodatta°

⁸ D. °atthaṃ. ⁹ A. dukkhappattānaṃ.

¹⁰ A. B. kahaṭṭhānañ. ¹¹ A. B. catūsu.

¹² B. guṇattāya. ¹³ D. Beluvā°

ti nāmalañcham pi adāsi. Tato paṭṭhāya pana Atulathero ti nāmena pākato ahosi. Tasmiñ ca kāle pārupanagaṇapakkhā Palenagāmaṇvāsī-Sujātatherādayo sāmāṇerāṇaṃ gāmapavesanakāle cīvaram pārupitvā pavisitabban ti akkharam likhitvā rañño santikam sandesapaṇṇam pavesesi.

Atha ekamsikagaṇapakkhā pi Atulatherādayo pubbesam rājūnam kāle adhikaraṇam vūpasami. Idāni vūpasamitakammaṃ puna na uppādetabban ti lekhanam likhitvā rañño santikam pesesi.

Atha rājū dvinnam pakkhānam sakasakavādam kathetukāmo pi¹: Idāni rājapaṭisaṃyuttam kammaṃ bahu atthi. Tiṭṭhatu tāva sāsanaṇpaṭisaṃyuttam kammaṃ², rājapaṭisaṃyuttam eva kammaṃ paṭhamam ārabhissāmi. Pacchā sāsanaṇpaṭisaṃyuttam kammaṃ karissāmi ti rājalekhanam ṭhapesi.

Aparabhāge pana rājā evam ānam ṭhapesi: Idāni mama vijite sabbe pi bhikkhū mama ācariyassa matim³ anuvattitvā carantū ti.

Atha pārupanagaṇabhikkhū pi ekamsikagaṇam anuvattesum⁴ rañño āṇavasena. Sahassorodhagāme pana dve mahātherā attano parisam pārupanavasena⁵ eva gāmapavesanavattam paripūritabban ti ovaditvā nisidimsu.

Tadā rañño ācariyo Atulathero⁵ tam attham sutvā te pakkosāpesi. Te ca āgantvā nagaram sampattakāle eko upāsako te⁶ pasanno hutvā tesam therānam piṇḍapātena upaṭṭhahi. Atha Atulathero te mahāthere dūraṭṭhānato vālukaṃ ānetvā tassa upāsakassa⁷ gehasamīpe okirāpesi.

Idam vinayadhammassa⁸ ananulomavasena carantānam daṇḍakammaṃ ti kolāhalam pi uppādesi. Atha tesam vālukaṃ āharantānam yeva aññamaññam sallapesum. Idāni

¹ Min: hoti pi.

² D. *adds* bahu atthi tiṭṭhatu tāva paṭisaṃyuttam kammaṃ.

³ S. matam.

⁴ S. anuvattitum A. B. anuvattetum.

⁵ B. Yasatthero. ⁶ A. B. *omit* te.

⁷ A. Tissakassa upāsakassa.

⁸ Min: *corr.* vinayadhamma°

bhante vinayadhammānulomavasena ācarantānaṃ amhākaṃ
īdisaṃ kammaṃ asāruppaṃ¹. Aho acchariyadhammo loke²
ti eko thero āha. Atha pana eko thero evaṃ āha: Idāni
āvuso lokapālā devā īdisaṃ adhammakammaṃ disvā yeva
ajjhūpekkhitvā apposukkā³ nisīdituṃ na sakkā, idāni loka-
pālā devā pamajjitvā nisīdanti maññe ti.

Tasmiṃ yeva hi khane vegena meghe utthahitvā Atu-
latherassa vihare rājagehe ca ekakkhaṇena asaniyo nipa-
tiṃsu⁴. Evaṃ samāno pi so thero atimānathaddhatāya⁵
satipi na labhi⁶.

Puna rājā idāni mama vijite sabbe pi bhikkhū mama
ācariyassa matiṃ anuvattanti vā mā vā ti amacce pucchi.

Amaccā pi evaṃ rañño ārocesuṃ:

Idāni mahārāja Kukhananagare⁷ Nīpagāme nisinna
eko mahāthero Munindaghoso nāma atthi. So pārupana-
vasena attano parisam ovādetvā bahuganaṃ uppādetvā
nisīdati ti⁸.

Atha rājā evaṃ āha:

Taṃ pakkosāpetvā⁹ sudhammasabhāyaṃ mahāthere¹⁰
sannipātāpetvā tassa therassa vinayapaṇṇattiṃ¹¹ yathā-
bhūtaṃ ajānantassa yathābhūtaṃ sabhāvaṃ¹² dassetvā
ovādentū ti.

Atha amaccā tathā akāmsu.

Mahātherā ca sudhammasabhāyaṃ sannipatitvā taṃ
pakkosetvā ovādiṃsu. Tesu pana mahātheresu eko thero
bhūpālassa saṃgharaṇṇo ca mukhaṃ oloketvā bhagavato
pana sammāsambuddhassa mukhaṃ anoloketvā Muninda-
ghosatheraṃ evaṃ āha: Idāni āvuso imasmiṃ Maramma-
ratthe sabbe pi bhikkhū bhūpālassa saṃgharaṇṇo ca ānaṃ
anuvattitvā ekāmsikā yeva ahesuṃ. Tvaṃ yeva eko sad-
dhiṃ parisāya¹³ pārupanavattaṃ caritvā nisīdasi. Kasmā

¹ Min: *corr.* assāruppaṃ. ² A. B. loko.

³ A. apposukko. ⁴ D. patiṃsu.

⁵ S. A. °taddhatāya. ⁶ B. labhati.

⁷ D. Kukhanagare. ⁸ A. nisīdimsū ti.

⁹ A. B. D. °setvā. ¹⁰ A. therā. ¹¹ B. pannattaṃ.

¹² D. sabhāgaṃ.

¹³ B. *corrects to* parisāya *other MSS.* saparisāya.

pana tvam mānathaddho¹ hutvā idisaṃ anācāram avijahitvā tiṭṭhasi ti. Atha Munindaghosathero tassa therassa mukhaṃ ujukaṃ oloketvā evaṃ āha: Tvam lajji pesalo sikkhakāmo ti pubbe mayā sutapubbo; idiso pana puggalo idisaṃ vacanaṃ² vattum³ na yutto; idisassa hi puggalassa idisaṃ vacanaṃ asāruppaṃ. Sace tvam ayaṃ appapuñño nittejo anātho ti maṃ maññitvā agāravavasena vattum⁴ iccheyyāsi evaṃ sante pi mamācariyassa mukhaṃ oloketvā mamācariyassa guṇaṃ jānitvā tasso sisso 'yaṃ ti anussaritvā idisaṃ vacanaṃ adhammikaṃ vattum na sakkā ti.

Atha so thero tam pucchi: Ko pana tav' ācariyo ti. Atha sudhammasabhāyaṃ ṭhapitaṃ buddharūpaṃ vanditvā: Ayaṃ mam' ācariyo ti āha. Mam' ācariyo ti vatvā pana bhikkhusaṃghamajjhe utṭhahitvā ekamsaṃ uttarāsaṃgaṃ katvā ukkuṭikaṃ nisiditvā añjaliṃ paggaḥetvā: Ahaṃ bhante yāvajīvitapariyosānā⁵ mama jīvitam yeva pariccajissāmi bhagavato pana tilokaggassa sikkhāpadaṃ na vijahissāmi ti ārocesi.

Atha rājā tam atthaṃ sutvā: Mānathaddho eso mama vijite nisidāpetum na vaṭṭati raṭṭhantaraṃ pabbājetabbo ti rājānāya raṭṭhantaraṃ pesesi.

Rājapurisā⁶ ca tam pakkosetvā raṭṭhantaraṃ ānesi⁷. Mahāṅgaṃ⁸ nāma desaṃ patvā Mahāṅganāyako puriso rājapurisānaṃ lañcaṃ⁹ datvā evaṃ āha: Ayaṃ pana bhonto Marammaratṭhassa pariyaṇṭapadeso; idh'eva ṭhapetvā tumhe nivattathā ti.

Rājapurisā pi lañcaṃ gaḥetvā tatth'eva ṭhapetvā¹⁰ nivattimsu. Thero pi catūhi disāhi āgatānaṃ bhikkhu-saṃaṇe-rānaṃ pārupanavasena ovādaṃ datvā pariyaṇṭim vācetvā tattha nisīdi.

Abhidhammatthasaṃgahagandhassa atthayojanaṃ pi Marammabhāsāya akāsi.

¹ A. D. mānasaddho S. °saddho. ² A. B. omit va.

³ A. vatthu. ⁴ A. vatthum. ⁵ B. yāvajīvikapariyosānā.

⁶ A. najjūrisā. ⁷ Sic all MSS.

⁸ B. Pahaṅgaṃ D. Bahaṅ° ⁹ A. lañjaṃ B. lañchaṃ.

¹⁰ A. taṃ vattā S. vattā.

Aparabhāge rājā tam atthaṃ sutvā: Idāni so thero mama vijitapariyante yeva nisīditvā amhehi anicchitaṃ nivāritaṃ kammaṃ katvā nisīdi, taṃ pakkosathā ti āha.

Rājadūtā ca tattha gantvā pakkosimsu. Thero ca: Idāni maṃ rājā māretukāmo ti maññitvā sikkhaṃ paccakkhitvā gihivattaṃ nivāsetvā¹ tehi saddhiṃ āgacchi. Nagaraṃ pana āgantvā pattakāle rañño santikaṃ ānesi.

Atha rājā evaṃ āha: Tvam² bhikkhu hutvā gaṇaṃ vadḍhapetvā nisīdasi ti mayā sutam. Kasmā³ pan' idāni gihī bhavasi ti. Sace tvam mahārāja maṃ māretukāmo pakkoseyyāsi, evaṃ sati; yadi sikkhaṃ apaccakkhāya ʃhitaṃ maṃ māreyyāsi⁴ tava bhāriyaṃ kammaṃ bhavissati ti manasikaritvā tava kammaṃsa abhāriyatthāya⁵ sikkhaṃ paccakkhitvā āgato 'mhi sace maṃ māretukāmo 'si mārehi ti. Rājā ca bandhanāgāre ʃhapetvā Siyāmaratthāṃ yujjhanatthāya gacchi. Yujjhanatthāya pana gantvā paccāgatakāle antarāmagge va devaṃ gato ahoṣi ti.

Kaliyuge pana dvāvisādhike vassasate sahasse ca sampatte tassa jeṭṭhaputto Siripavaramahādhammarājā nāma rajjaṃ kāresi. Ratanasikhanagarato saṃkametvā Jeyyapuram dutiyaṃ māpitattā Jeyyapuramāpako rājā ti pi tassa samañña ahoṣi. Tasmiṃ ca kāle Mahāpabbatabbhan-taranagaravāsiṃ Nānatheram ānetvā ācariyatthāne ʃhapesi. So kira thero gambhīrapañño. Ekasmiṃ ekasmiṃ divase nava vā dasa vā bhāṇavāre vācuggataṃ kātuṃ samattho ahoṣi. Abhinavopasampannakāle yeva Padavibhāgagandhaṃ Nyāsasaṃvaṇṇanaṃ Yamakasamvaṇṇanaṃ Mahāpatthāna-samvaṇṇanaṃ ca Marammabhāsāya akāsi. Rājā Mahābhūmiramaṇiyavihāraṃ⁶ nāma kārapetva tass' eva adāsi. Nāṇalaṃkāramahādhammarājā ti pi nāmalaṇcham adāsi.

Tasmiṃ ca kāle pūrupanagaṇe therā evaṃ cintesum: Idāni pana amhākaṃ pakkhiko thero rañño ācariyo ahoṣi. Idāni mayaṃ patitthānaṃ labhāmā ti. Evaṃ pana cin-

¹ S. A. vatthāni vāsetvā. ² D. tumbhākaṃ.

³ A. tasmā.

⁴ B. ʃhitaṃ māreyya — *all MSS.* māreyya.

⁵ A. abhāriyatthāya. ⁶ S. °ramma°

tetvā sāmaṇerāṇaṃ gāmapavesanakāle civaraṃ pārupetvā pavisitabban ti sandesapaṇṇaṃ rañño santikaṃ pavesesi¹. Atha Atulathero: Pubbe vuttanaye vūpasamitaṃ kammam idan ti² sandesapaṇṇaṃ rañño santikaṃ pavesesi¹.

Ten' eva aññaṃaññaṃ paṭivacanavasena dassetuṃ okāsaṃ na labhimsū³ ti.

Tato pacchā kaliyuge pañcavassādhike dvisate sahasse sampatte tassa rañño Siripavara-sudhammamahārājindādhipati nāma rājā rajjaṃ kāresi.

Ratanapuram pana tatiyaṃ māpakattā Ratanapuramāpako ti; ekassa pana chaddantanāgarājassa sāmibhūtattā Setibhindo ti ca samañña ahoṣi.

Marammagāmaṇvāsicandovaram⁴ nāma theram ānetvā attano ācariyaṭṭhāne ṭhapesi. Bhūmikitti-atulaṃ nāma vihāraṃ kārāpetvā tassa adāsi. Jambudīpa-anantadhajamahādhammarājagurū⁵ ti pi nāmalañcham adāsi. Tassa rañño kāle ekacce manussā diṭṭhivipallāsā⁶ ahesuṃ; te pi pakkosāpetvā sammādiṭṭhiṃ gaṇhāpesi. Tassa pana rañño kāle ekamsikagaṇaṃ abhibhavituṃ okāsaṃ na labhimsū ti.

Tato pacchā kaliyuge aṭṭhatimsādhike vassasate sahasse ca sampatte tassa rañño putto Mahādhammarājādhirājā nāma⁷ rajjaṃ kāresi. Nagarassa dakkhiṇadisābhāge pañcābhūmikavihāraṃ kārāpetvā Jeyabhūmivāsātulanāmena paññāpetvā Māyavattakassa nāma therassa adāsi Guṇamunindābhisāsanaḍḍhammarājādhirājagurū ti pi nāmalañcham adāsi.

Tasmiṃ ca kāle Nandamālo nāma thero Calaṅganagarassa puratthimadisābhāge vihāre nisīditvā bahunnaṃ bhikkhusāmaṇerāṇaṃ gandhaṃ vācesi.

Sāmaṇerāṇaṃ gāmapavesanakāle pārupanavattam⁸ eva paripūretvā pavisitabbaṃ ekamsikavattam pana neva pālīyam na aṭṭhakathāyaṃ na ca ṭikāsu nā pi gandhantaresu

¹ B. pesesi. ² A. kammividhaṃ ti.

³ B. alabhimsū ti.

⁴ B. Caraccagāma° A. B. °candā°

⁵ Min: °anandadhaja° ⁶ D. A. vippallā B. vippalāsā.

⁷ A. B. rājā ti nāma rājā. ⁸ A. °pavattam.

dissati na dhammānuloman ti ovādaṃ abhiñhaṃ adāsi. Pāli-atthakathādisu āgatavinicchayaṃ dassetvā ekam pi gandham akāsi.

Atha ekamsikaganikā bhikkhū taṃ gandhaṃ rañño santikaṃ pavesimsu¹ dosāvikaraṇatthāya. Tasmiñ ca kāle rājā evarūpaṃ supinaṃ passi. Sakko hi devarājā setavattaṃ² nivāsetvā setālaṃkārehi alaṃkaritvā setakusumāni pilandhitvā rañño santikaṃ āgantvā evam āha: Aparantaṛatthe hi mahārājā Nammadā³-naditire pādacetiye bahūni tīṇāni utthahitvā aññamaññaṃ mūlena mūlaṃ khandhena khandhaṃ pāttena pattaṃ sambandhitvā paṭicchādetvā tīṭhāni. Tāni pana pubbarājūhi yathābhūtaṃ ājanantehi avisodhitāni, idāni pana tayā yathābhūtaṃ jānantaṃ parisuddhaṃ kattukāmena visodhitabbāni. Tattha ca eko bhikkhu āgantvā upadesanayaṃ dasseti ti⁴.

Evam pana supinaṃ passitvā Nandamūlaṃ nāma therayaṃ pakkosāpetvā Ratanapuranagarassa āsannaṭṭhāne⁵ udakakīḷanattāya kārāpīte rājagehe vasāpesi.

Atha thero sāmaṇerānaṃ gāmapavesanakāle pārupanavasena pavisitabban ti pāli-atthakathā-ṭikā-gandhantarehi rājānaṃ jānāpesi. Yathā Mahā-Moggaliputta-Tissathero Siridhammāsokarājānaṃ sammāvādan ti⁶. Atha rājā: Paricitapāramipuñaśasambhāro⁷ mahāñño jānāsi pārupanavādo yeva pāli-atthakathā-ṭikā-gandhantaresu āgato, ekamsikavādo pana tesu katthaci pi na āgato ti. Evam pana jānitvā rañño gehe dve pakkhe there sannipātāpetvā attano attano vādaṃ kathāpesi.

Atha ekamsikatherū evam āhamsu: Tumhākaṃ pārupanavādo kattha⁸ āgato ti. Tadaṃ pārupanatherā: Parimaṇḍalaṃ pārupissāmi ti ādinā nayena pāli-atthakathā-ṭikā-gandhantaresu pārupanavādo āgato ti āhamsu. Tato pacchā pārupanatherā evam āhamsu: Tumhākaṃ pana ekamsikavādo kattha āgato ti.

¹ B. corrects to pesimsu.

² A. sveta°

³ S. A. Mammadā°

⁴ B. D. dassati ti.

⁵ A. esantaṭṭhāne.

⁶ B. dhammavādan ti.

⁷ A. paramitapuññaṃ bhāro.

⁸ A. tattha.

Tadā te ekamsikatherā advāragharam pavitṭhakalo viya rattibhāge mahāvanamagge gamanakālo viya ca hutvā kiñci vattum¹ na sakkā; mukham nāma kathanatthāya bhuñjanatthāya hoti ti vuttattā yam vā tam vā vadantā pi rājanam ārādetum na sakkhimsu.

Rājā ca theram nissāya vinaye kosallatāya pāliyam idiso yeva āgato atṭhakathādisu idiso yevā ti vatvā: Tumhākaṃ ekamsikavādo pāli-atṭhakathā-ṭikā-gandhantaresu na dissati. Evam pi samānā kasmā idisaṃ vattam² akamsū ti pucchi. Atha te ekamsikatherā catuhatthagabbhe saha bhaṇḍena gahitacorā³ viya manussehi gahitakākā viya kiñci vattum asakkuneyyatāya sabbadisāsu oloketvā yeva: Amhākaṃ cārittam pāli-ādīsu na diṭṭhapubbam. Atha kho pana ācariyapaveṇivasena eva carimhā ti vatvā parājayam patvā pūrupanapakkhe yeva pavisimsū ti. Rājā ca ito paṭṭhāya bhikkhū pūrupanavattam eva kārāpetum sāmaṇerānam ovaḍantū ti rājanam ṭhapesi.

Tato paṭṭhāya ekamsikapakkhā therā arunuggamanakāle kosiya⁴ viya sīsam utṭahitum na sakkā ti.

Lokasarabhū-mahācetiyaassa puratthimadisābhāge dvīhi pāsādehi alamkatam catubbūmikaṃ Bhūmikittivirāmaṃ nāma⁵ vihāram kārāpetvā Nandamālatherassa adāsi. Narindābhiddhajamahādhammarājādhirājagurū ti nāmalañcham pi adāsi.

So pana thero Chapadavamsiko ti daṭṭhabbo. Abhina-vopasampannakāle yeva Vinayavinicchayassa Suttasaṃgahassa Mahāvaggapaṭṭhakathāya ca atthayojanam Maramma-bhāsāya akāsi. Sāsanasuddhidīpikaṃ nāma gandham pi akāsi ti.

Tato pacchā kaliyuge te cattālisādhike vassasate sahasse sampatte phaggunamāsassa kālapakkha-paṇṇarasamiyam Ratanasikhamāpakassa rañño majjhimaputto rajjam kāresi.

¹ D. A. vatthum.

² A. Min: vatthum D. bhassam.

³ A. S. sahoḍḍhanagahita° Min: sahoḍḍhena.

⁴ A. kāle re kosiya.

⁵ B. Bhūmikittivihāram nāma.

Tadā rājā evaṃ cintesi: Ekamsikapārūpanavasena uppanno vivādo pubbesaṃ rājūnaṃ¹ kāle vūpasamitum² na sakkā. Siripavarasudhammahārājindādhipatino kāle pi rājagehe sannipātāpetvā rañño sammukhe³ kathāpitattā⁴ vissatṭhena⁵ kathetum okāsassa aladdhattā yathākāmaṃ vattum avisa-hattā⁶ parājayo ahoṣi ti lesaṃ oḍḍitum⁷ okāso bhavēyya; mayhaṃ pana kāle idisaṃ akatvā tesāṃ tesāṃ therānaṃ vihare dūtaṃ pesetvā sakasakavādaṃ kathāpessāmi⁸. Evaṃ hi sati te te therā vissatṭhā⁹ hutvā kathessanti ti.

Evaṃ pana cintetvā antoyudhanāyakaṃ amaccaṃ padhānaṃ katvā tesāṃ tesāṃ therānaṃ santikaṃ gantvā ārocāpesi: Sakasakavādaṃ vissatṭhā hutvā vadathā ti. Atha ekamsikagaṇikā therā: Amhehi vuttavacanāṃ pāli-ādīsu na dissati. Atha kho pana ācariyapavēnivasen' eva mayāṃ carimhā ti anujānimsu.

Mahārājā ca: Evaṃ therānaṃ anujānane sati kiñci kat-tabbaṃ natthi. Idāni parimaṇḍalasuppaṭicchannasikkhāpa-dāni avikopetvā sāmaṇerā gāmaṃ pavisantū ti rājalekha-naṃ¹⁰ tattha tattha pesesi.

Aparabhāge pana Sahassorodhagāmato upasampadāvasena¹¹ sattavassikaṃ Nāṇaṃ nāma bhikkhuṃ ānetvā Antoyudhavihāraṃ nāma kārapetvā tassa adāsi. Nāṇa-bhisāsanadhajamahādhammarājagurū ti nāmalañchaṃ pi adāsi.

Atha raññā yācito¹² Rājābhisekagandhaṃ parisodhetvā Maramabhāsāya atthaṃ yojesi.

Aparabhāge bhagavā dharamāno¹³ yeva āgantvā catunnaṃ yakkhānaṃ dametvā tehi dinnāṃ maṃsodanaṃ¹⁴ paṭigga-hetvā Pabbatasāmantadesaṃ gantvā paribhuñjitvā taṃ thānaṃ oloketvā sitaṃ pātvakāsi.

¹ D. pubbe samgharājūnaṃ. ² A. upasamitum.

³ D. pamukhe. ⁴ D. tathā pi^o

⁵ S. visagatṭhena D. visatṭhena. ⁶ D. S. otthā.

⁷ D. oḍḍitum Min: oddhitum. ⁸ °ma.

⁹ D. visatṭhā. ¹⁰ Min: rājā lekhanāṃ.

¹¹ A. °vassena. ¹² A. rañño jāto.

¹³ A. dharamāne. ¹⁴ D. pi sodanaṃ.

Atha Ānandathero kāraṇam pucchi. Anāgate kho Ānanda imasmiṃ dese mahānagaram bhavissati, cattāro ca ime yakkhā tasmim nagare rājāno bhavissanti ti vyākāsi.

Yathāvyākataniyāmen' eva kaliyuge catucattāḷisādhi-
vassasate sahasse ca sampatte māghamāsassa kālapakkha-
dvādasamiyaṃ aṅgāravāre Uttaraphagguṇinakkhattena¹
yoge Amarapuram nāma mahārājatthānīnagaram māpesi.

Siripavaravijayānanta-Yasatribhavanādityādhipatipaṇḍi-
tamahādhammarājā² ti nāmalañcham pi paṭiggaṇhi.

Aggamahesiyā kārapitaṃ Jeyyabhūmivihārakittināma-
kaṃ vihāraṃ Guṇābhilaṃkārasaddhammamahādhammarā-
jādhirājagurutherassa³ adāsi. So La-khaṃ-khum-kha-rā-m-to⁴
iti vuccati. Kannīnagarabhojakāya⁵ rājakaññāya kāra-
pitaṃ Ramaṇiyavirāmaṃ nāma vihāraṃ Guṇamunindādhi-
patimahādhammarājātīrājagurutherassa adāsi. So Mārilaṃ-
ka-khā-rā-to⁶ iti vuccati uparañño deviyā kārapitaṃ Maṅga-
lādhirāmaṃ⁷ nāma vihāraṃ Tipiṭakasaddhammasāmima-
hādhammarājādhirājagurutherassa adāsi.

So Khum-tā-kha-rā-to⁸ iti vuccati. Majjhimagehavāsi-
deviyā kārapitaṃ Maṅgalāvāsātulaṃ nāma vihāraṃ Ñāṇa-
jambudīpa-anantadhajamahādhammarājādhirājagurutheras-
sa⁹ adāsi. So Maṃ-gaṃ-kha-rā-to¹⁰ iti vuccati. Ime pana
cattāro mahāthere saṃgharājatthāne tḥapesi.

Uttaragehavāsideviyā kārapitaṃ Maṅgalabhūmikittim
nāma vihāraṃ Kavindābhisaddhammavaradhajamahādham-
marājagurutherassa¹⁰ adāsi. So Ño-ñā-kha-naṃ-kha-rā-to¹¹
iti vuccati.

¹ A. °phalguṇim° Min: uttarā°

² B. °kri° D. °ānanda-yasatribhavanādityādi-patipaṇḍito°
Min: maṇḍito.

³ B. °rājā ti rājaguru°

⁴ D. To-ma-nā-ta-ñi-ja-rā-to B. Yo-maṃ-da-khum-cha-rā-
tom A. Yo-kha-khum-kha-ra-to.

⁵ D. °kāra Min: bhojanāya.

⁶ D. Meta-mātula-u-cha-ra-to.

⁷ B. Maṅgalāvirāmaṃ D. °vihāraṃ.

⁸ B. Maṃ-Charātom D. Chum-thāḥ-cha-rā-to.

⁹ D. °Ānanda° ¹⁰ B. D. °dharadhaja°

¹¹ D. Ñō-ñā-ka-na-cha-rā-no.

Sirikhettanagarabhojakena rājakumārena kārāpitam Atulabhūmivāsa¹ nāma vihāram Kavindābhisaddhammapavaramahādhammarājagurutherassa adāsi. So² Ne-no-khe-rām-to³ iti vuccati.

Anto-amaccena⁴ ekena kārāpitam vihāram Nānālamkārasaddhammadhajamahādhammarājagurutherassa adāsi. So Kham-ga-tam-khā-rām-to⁵ iti vuccati.

Vāmabalanāyaken⁶ amaccena kārāpitam vihāram Paramasirivāmsadhajamahādhammarājagurutherassa⁷ adāsi. So Ma-tiḥ-kha-rām-to⁸ iti vuccati.

Dhammavinicchakena⁹ eken¹⁰ amaccena kārāpitam vihāram Kavindasāradhajamahādhammarājādhirājagurutherassa¹⁰ adāsi. So Lo-kam-pa-na-m-rām-to¹¹ iti vuccati.

Icevaṃ pariyattikovidānam anekānaṃ mahātherānaṃ saddhiṃ nāmalañchena vihāram datvā anuggaham akāsi. Yasmā pana sabbesaṃ therānaṃ nāmaṃ uddharitvā visum visum kathite ayaṃ Sāsanaṃ vamsapadīpikakathā atipapañcā¹² bhavissati tasmā idha ajjhipekkhitvā¹³ vattabbam eva vakkhāmi¹⁴.

Pacchābhāge cattāro mahātherā jarādubbalatāya yathā-kāmaṃ sāsanaṃ visodhetuṃ na sakkhissanti ti maññitvā puna aṭṭha there etehi catūhi mahātherehi saddhiṃ sāsanaṃ visodhāpetuṃ saṃghanāyakatṭhāne ṭhapesi, seyyathidaṃ: Kavindābhisaddhammapavaramahādhammarājaguruthero, Tipiṭakālamkāradhajamahādhammarājaguruthero, Cakkindā-

¹ B. °bhūmi vā nāma.

² D. S. A. B. Yo.

³ D. Re-to-che-rā-to B. Nāa-to-ñā-kha-rā-toṃ.

⁴ Min: corr. ante°

⁵ D. Cha-ñā-te-ja-rā to B. Cham-ta-cha-rā-toṃ.

⁶ D. Gamabala°

⁷ D. Marama° S. Pavara°

⁸ D. Mī tiḥ cha rā to B. Ma-tiḥ-cha-rā-to.

⁹ B. °vinicchikena. ¹⁰ A. Kabindha°

¹¹ D. Lo-kam-ha-ka-ñāḥ-cha-rā-to B. Lo-kam-ha-nā-ka-ñāḥ-cha-rā-toṃ.

¹² S. A. omīti ati.

¹³ S. A. ajjupekkhitvā.

¹⁴ A. B. vakkhāmā ti.

bhidhajamahādhammarājaguruthero, Paramasirivamsadhammahādhammarājaguruthero, Janindābhipavaramahādhammarājaguruthero¹, Mahāñāṇābhīdhajamahādhammarājaguruthero², Nāṇālamkārasaddhammadhajamahādhammarājaguruthero, Nāṇābhisāsanadhajamahādhammarājaguruthero ti.

Atha arahā pi samāno nissayamuccakaṅgavikalo vinā nissayācariyena vasiṭṭu na vaṭṭati ti³ jānitvā nissayācariyapahonakānaṃ therānaṃ nissayaṅgāni nissayamuccakārahānaṃ⁴ nissayamuccakaṅgāni paripūrāpetvā nissitakānaṃ nissayaṃ gaṇhitvā va nisidāpesi.

Tato pacchā kaliyuge paññāsādhike vassasate sahasse ca sampatte Nāṇābhisāsanadhajamahādhammarājagurutheraṃ yeva ekaṃ saṃgharājatṭhāne ṭhapesi. Tato paṭṭhāya so yeva eko saṃghanāyako hutvā sāsanaṃ visodhesi⁵.

Tato pacchā ekapaññāsādhike vassasate sahasse sampatte phagguṇamāse Mahāmunicetiyassa dakkhiṇadisābhāge dvīhi itṭhakamayehi pākārehi parikkhittam⁶ pañcabhūmikam Asokārāme Ratanabhūmikittim nāma vihāraṃ atimahantaṃ kārapetvā Nāṇābhisāsanadhajamahādhammarājagurutherasa adāsi.

Nāṇābhivamsadhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi puna adāsi. Tato aññāni Jeyyabhūmivihārakittimaṅgalavirāmādayo aneke pi vihāre tass' eva adāsi.

So pana tesu vihāresu vārena nisīditvā pariyattim vācesi, Ubhatovibhaṅgāni pi vācuggataṃ akāsi, niccaṃ yeva ekāsanikadhutaṅgaṃ samādiyi.

So pana thero upasampadavasena⁷ pañcavassiko hutvā pubb' eva saṃgharājabhāvato Peṭakālamkāraṃ nāma netti-saṃvaṇṇanaṃ abhinavaṭṭikaṃ akāsi. Atṭhavassikakāle saṃgharājā ahosi. Saṃgharājā hutvā Sādhujanavilāsiniṃ nāma Dighanikāyaṭṭikaṃ akāsi.

¹ Min: Janindātri°

² A. Nāṇābhisāsana° D. Nāṇābhisāsana Min: Nāṇābhiñña°

³ A. vaṭṭhati. ⁴ D. °kānaṃ. ⁵ Min: visodhayi.

⁶ B. paṭikkhittam. ⁷ B. °vassena.

Ariyāvamsālamkāraṃ nāma gandhañ ca akāsi. Mahā-dhammaraññā¹ yācito Jātakatthakathāya atthayojanam, Catusāmaṇeravatthum, Rājovādavatthum², Tigumbathomaṇam³, Chaddantanāgarājupattikatham, Rājādhirājavilāsinim nāma gandhañ cā ti evam ādayo pi akāsi.

Kaliyuge pana dvāsatthādhiḷe vassasate sahasse ca sampatte Sihaḷadīpato Ambagahapatisso⁴, Mahādhampo⁵, Kocchagodho⁶, Brāhmaṇavattho, Bogahavattho⁷, Vātura-gammo ti ime cha sāmaṇerā dasa dhātuyo dhammapaṇṇā-kāratthāya ānetvā Amarapuram nāma mahārājatthānī-nagaraṃ āgatā saddhim ekena upāsakena.

Atha Nāpābhivamsadhammasenāpatimahādhammarājā-dhirājagurunā⁸ samgharaññā, upajjhāyena Kavindābhi-saddhammadharadhajamahādhammarājaguruthereṇa, Janin-dābhidhajamahādhammarājaguruthereṇa, Munindaghosamahādhammarājaguruthereṇā ti evam ādihi rājagurutherehi kammavācācariyehi Hatthirajjasuvannaguhāsmāyam⁹ upa-sampadakkammaṃ kāraṇesi. Upāsakañ ca sāmaṇerabhūmi-yam patitthāpesi. Tato pacchā ca anekavāraṃ āgatānaṃ bhikkhūnaṃ puna sikkham gaṇhāpesi sāmaṇerānañ ca upasampadakkammaṃ kāraṇesi upāsakānañ ca pabbajja-kammaṃ ti.

Aparabhāge pana kaliyuge cha cattālisādhiḷe vassasate sahasse ca sampatte pitu rañño ācariyapubbo Atulo nāma thero cīvarapaṭaḷam uparisaṃghāṭim urabandhanavattham bandhitabban ti Cūḷagaṇṭhipade vuttattā sāmaṇerānaṃ gāmapavesanakāle¹⁰ ekamsaṃ uttarāsaṃgam¹¹ katvā ura-bandhanavattham¹² bandhitvā yeva pavisitabban ti dāḷham katvā rañño santikaṃ lekhaṇam pesesi¹³.

¹ A. °rañño. ² A. Rājovādana°

³ A. Tigumbhatemaṇam Min: Tirambhatigumba° D. Ti-rambhavē bhamanaṃ.

⁴ A. Ampagahapatiso sā B. Ambagahatisso.

⁵ D. B. °dampo. ⁶ A. Kocchagodho.

⁷ A. B. Brāhmaṇavattho D. Bhogahavattovanno.

⁸ A. °Dhammasenādhipati° ⁹ D. Hatthirajju°

¹⁰ Min: pavisana° ¹¹ A. °saṃgham° ¹² B. vattam.

¹³ A. lekham paveseṣi Min: lekhaṇam paveseṣi.

Atha rājā tam sutvā mahāthere sudhammasabhāyaṃ sannipātāpetvā Atulatherena saddhiṃ sākacchaṃ kārāpesi. Atha Atulathero cīvarapaṭaḷaṃ uparisaṃghāṭiṃ katvā urabandhanavattthaṃ bandhitabban ti Cūlaganṭhipade āgatapāṭhaṃ dassetvā sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ katvā urabandhanavattthaṃ bandhitvā pavisitabban ti āha.

Atha mahātherā naṃ¹ pucchimsu: Īdiso adhippāyo aññattha dissati vā mā vā ti. Atha Atulathero evaṃ āha: Aññattha pana īdiso adhippāyo na dissati ti. Evaṃ hotu ayaṃ gandho kena kenā ti Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme² arāhantena Moggallānatherenā ti. Ayam attho kathaṃ jānitabbo ti. Piṭakattayalakkhaṇagandhe āgatattā ti. Ayañ ca Piṭakattayalakkhaṇagandho kuto laddho ti. Buddhaghosatherena kira Sihaḷadīpato ānitattā tato laddho. Ayam hi gandho Sihaḷadīpato attanā ānitesu gandhesu asuko gandho asukena therena kato ti viññāpanatthāya Buddhaghosatherena kato. Idānāyaṃ gandho amhākaṃ hatthe saṃvijjati ti. Sace idānāyaṃ gandho tumhākaṃ hatthe saṃvijjati amhākaṃ dassēhi ti. Passath' āvuso ayam amhākaṃ hatthe³ gandho ti dassesi⁴. Atha mahātherehi saṃgharājapamukhehi tasmiṃ gandhe pi dassite⁵ Vinayaganṭhipadaṃ Sihaḷadīpe Parakkamabāhurañño kāle Moggallānathero akāsi ti āgataṃ⁶ na Cūlaganṭhipadaṃ Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme arahā Moggallānathero akāsi ti. Atha therā evaṃ āhamsu: Kasmā pana Piṭakattayalakkhaṇagandhe anāgatam pi āgatam viya katvā musā vadatha. Nanu tumhākaṃ pi ekamsikabhikkhūnaṃ musāvādasikkhāpadaṃ atthi ti. Atha Atulathero uttarim vattum asakkuṇeyyattā luddakassa vākare bandhe migo⁷

¹ A. B. D. tam. ² A. Pokkhanti^o

³ Min: gandhe D. tattha.

⁴ A. and Min: omit from idānāyaṃ (1st time) to gandho ti dassesi.

⁵ A. B. S. passite. ⁶ A. D. S. āgatā.

⁷ Min: bandhamigo.

viya bandhamāno¹ hutvā atthāsi; sahoḍḍhena gahito² viya cora sahamusāvādakammēna so thero gahito ahosi ti.

Idam³ imassa atthassa āvibhāvattthāya⁴ vatthu.

Imasmiṃ kira raṭṭhe eko janapadavāsi puriso kenacid eva karaṇiyeṇa Amarapuram nāma mahārājatthānīnagaram āgacchi. Āgantvā ca paccāgatakāle⁵ antarāmagge pātheyyam khayam ahosi. Ath' assa etad ahosi⁶: Idāni mama pātheyyam khayam. Imasmiṃ kira raṭṭhe Sahassorodhagāme Laddhavarō nāma mahāseṭṭhi sabbattha bhūtale ativiya pākāṭo. Tassāham ñāti ti vañcētvā kathessāmi. Evam sati tena mahāseṭṭhinā mittasanthavam kātum te te gāmikā manussā mama bahu lābham dassayissanti⁷. Tadā pātheyyeṇa akiccho⁸ bhavissāmi ti. Evam pana cintētvā antarāmagge sampattasampattagāmesu mahābhogānam geham vicinetvā mahābhogānam santikam pavisitvā kathāsallāpam akāsi.

Atha te te gāmikā: Tvam kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvaṃ ti pucchimsu. Amarapuramahārājatthānīnagarato āgato Sahassorodhagāmaṃ gamissāmi; Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhaṇ ti āha.

Atha te te gāmikā Laddhavareṇa mahāseṭṭhinā mittasanthavam kātum nānābhōjanehi bhōjesum, aññehi pi bahūhi paṇṇākārehi saṃgaham akāmsu. Iminā va nayeṇa sampattasampattagāmesu vañcētvā attano guṇam kathētvā addhānamaggam tari. Pacchā pana Sahassorodhagāmaṃ sampatto, so Sahassorodhagāmaṃ na sampattapubbo Laddhavarō mahāseṭṭhi tena na diṭṭhapubbo; Sahassorodhagāmaṃ sampatte yeva ayaṃ kin nāma gāmo ti apucchitvā yeva tasmim gāme mahābhogatarassa mahāgeham vicinanto tass' eva Laddhavarassa seṭṭhino mahantam geham passitvā⁹ Laddhavarassa seṭṭhino santikam pavisitvā tena saddhiṃ kathāsallāpam akāsi.

¹ B. phandamāno. ² D. banda° B. sahoḍḍhena.

³ A. Idha. ⁴ A. avibhāvattthāya. ⁵ A. pacchā°

⁶ Min: omits. ⁷ S. D. A. B. dassissanti.

⁸ Min: corr. to pātheyye na atikiccho. ⁹ Min: omits.

Atha mahāseṭṭhi tam pucchi: Tvaṃ kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvaṃ ti.

Amarapuramahārājatṭhānīnagarato sāmi āgato, Sahassorodhagāmaṃ gamissāmi, Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha mahāseṭṭhi tassa mukhaṃ ujum oloketvā: Ayaṃ mānava Sahassorodhagāmo yeva, ahaṃ pi Laddhavarō nāma mahāseṭṭhi; mama dve dhītaro santikā pi sasāmikā¹ yeva honti, idāni tā sakasakasāmikānaṃ yeva santike vasanti. Na tvaṃ kadāci mayā diṭṭhapubbo kena kāraṇena kuto āgantvā mama jāmātā bhavasī ti pucchi.

Atha so manussehi anubandhiyamāno viya migo sakalam pi kāyaṃ phandāpetvā² kiñci vattabbaṃ vacanaṃ ajānitvā³ aladdhapatiṭṭhānatāya evaṃ sati kuto āgato kuhiṃ gamissāmi kassa ñāti ko vā ahaṃ ti idāni na jānāmi sabbadisā sammuyhāmi. Khamāhi mama aparādham; ito paṭṭhāya yāvajivitapariyosānā na vañcessāmi vañcetum⁴ na visahāmi idāni ativiya bhāyāmi mā kiñci daṇḍakammaṃ karohi ti vatvā vegena utṭhahitvā palāyi ti.

Icevaṃ Atulathero dummukho hutvā yaṃ vā taṃ vā mukhārūḷhaṃ vilapitvā saṃghamaṃjhe nisīdi.

Ayaṃ Atulatherassa paṭhamaṃ parājayo.

Tato pacchā khalitvā⁵ kuddame patitaṃ purisaṃ puna upari akkamantā viya puna mahātherā⁶ evaṃ pucchimsu: Ayaṃ bhante tava Cūḷaganṭhipadaṃ nāma tisu Vinaya-mahāṭikāsu sādhakavasena dassitaṃ Cūḷaganṭhipadaṃ udāhu aparān ti.

Tisu Vinayamahāṭikāsu sādhakavasena dassitaṃ Cūḷaganṭhipadaṃ yeva idan ti. Evaṃ sati kasmā tava Cūḷaganṭhipade yeva vuttaṃ hi Vajirabuddhiṭikāyaṃ vuttaṃ hi Sārattadhipanīṭikāyaṃ tathā hi vuttaṃ Vimativinodanīṭikāyaṃ ti. Tāsaṃ Vinayamahāṭikānaṃ pacchā hutvā tā tisso Vinayamahāṭikāyo sādhakavasena dassitā⁷ ti. Evaṃ

¹ Min: santi tā pi sasāmikā. ² S. A. B. bandhāpetvā.

³ B. ajānitvā. ⁴ A. mañcetum. ⁵ A. kalitvā.

⁶ A. mahātheraṃ. ⁷ A. dassanā.

pana pucchanto so: Mayā pubbe vuttam tisu mahāvinaya-
tikasu sādhakavasena dassitam Cūlaganṭhipadam yeva idan
ti vacanam saccam¹ evā ti mukhasuññatthāya punappunam
vadi. Idāñ ca inassa atthassa āvibhāvattthāya vattthu.

Eko kira puriso ekena sahāyena saddhim puttadārapo-
sanatthāya rañño bhatim gahetvā yuddhakammam katum
saṅgāmam gacchati. Atha parasenāya yujjhitvā parasenā²
abhibhavitvā sabbe manussā attano attano abhimukhaṭṭhā-
nam³ palāyimsu. Atha so pi puriso tena sahāyena saddhim
attano abhimukhaṭṭhānam palāyi. Thokam palāyitvā an-
tarāmagge parasenāhi paharitadaṇḍena mucchito⁴ hutvā
so puriso tena saddhim gantum na sakkā antamaso nisi-
ditum pi na sakkā.

Atha sahāyassa etad ahoṣi: Idāni ayam ativiya bālha-
gilāno⁵ hoti maraṇāsanno. Sacāham tassa upaṭṭhahitvā
idh' eva nisideyyam verino āgantvā mam gaṇhissanti ti.
Evam pana cintetvā gilānassa santakāni kahāpanavatthā-
dini gahetvā tam tatth' eva ṭhapetvā gacchi⁶. Sakatṭhā-
nasamipam⁷ pana pattassa tassa etad ahoṣi: Sace tam
antarāmagge ṭhapetvā āgacchāmi ti vadeyyam⁸ tassa nātakā
mama upari dosam⁹ ropessanti. Idāni so maritvā aham
ekako¹⁰ va āgacchāmi ti vadissāmi ti. Sakatṭhānam pana
patvā tassa bhariyā tassa santikam āgantvā: Mayham pana
sāmiko kuham gato, kattha ṭhapetvā tvam ekako va¹⁰
āgacchasi ti pucchi. Tava ayye sāmiko paresam āvudhena¹¹
paharitvā kalam kato. Imāni tava sāmikassa santakāni ti
vatvā kahāpanavatthādini datvā mā soci mā paridevi idāni
matakabhattam datvā puññabhāgam¹² yeva bhājehi ti
samassāsesi.

Atha sā tāni gahetvā roditvā matakabhattam datvā
puññabhāgam bhājesi.

¹ S. sayam. ² Min: parasenam. ³ Min: °atthānam.

⁴ A. mucchito. ⁵ A. bālagilāno.

⁶ B. gacchati. ⁷ A. Sakatṭhānasamim.

⁸ A. vadeyyum. ⁹ A. B. desam.

¹⁰ A. B. D. S. ekato S. vā. ¹⁰ A. āvudhehi.

¹¹ B. puññabhāvam.

Aparabhāge pana thokaṃ kālaṃ atikkante gilāno vuṭṭhito sakagehaṃ āgacchati. Bhariyā pi taṃ na saddahi. Ahaṃ na kālaṃ kato, gilānaṃ yeva maṃ ṭhapetvā so mama santakāni gahetvā gato. Sace maṃ tvaṃ na saddahasi ahaṃ anto gabbhe niliyitvā nisīdissāmi, taṃ pakkosetvā pucchāhi ti āha.

Atha sā taṃ pakkosetvā bahi gabbhe nisīditvā pucchi: Mama sāmi sāmiko kālaṃ kato ti taṃ saccam vā alikaṃ vā ti. Saccam ev' etaṃ¹ yaṃ tava sāmiko kālaṃ kato ti.

Atha so puriso bahi gabbhaṃ nikkhamitvā aṅguḷiṃ pasāretvā na idāni bho samma² ahaṃ kiñci mato pi marāmi; kasmā pana amarantaṃ yeva maṃ mato eso ti vadesi ti. Atha kiñci vattabbassa kāraṇassa adissanato mukhasuññatthāya aṅguḷiṃ pasāretvā ujum oloketvā: Idāni tvaṃ idha āgantum samattho pi mato yeva mato ti mayā vuttavacanaṃ saccam yeva, nāhaṃ kiñci alikaṃ vadāmi ti āha. Evaṃ so punappunaṃ vadanto pi jīvamānassa tassa samvijjamānattā³ paccakkhe yeva ca tassa ṭhitattā⁴ koci pi tassa vacanaṃ na saddahati parājayaṃ yeva so patto ti.

Icevama Atulathero mukhasuññatthāya⁵ vadanto pi koci na saddahi. Parājayaṃ yeva patto ti.

Ayaṃ Atulatherassa dutiyo parājayo.

Puna pi seyyathā pi luddako kuñjaraṃ disvā ekena varena usunā vijjhitvā⁶ mahantaṃ⁷ pi kuñjaraṃ punā-nuṭṭhahanatthāya katipayavārehi usūhi vijjhati evama eva ekavāren' eva parājayaṃ pattaṃ puna vādassa anukkipanattāya katipayavārehi parājayaṃ pāpetum pārupana-vādino mahātherā evama āhamsu:

Tava Cūḷagaṇṭhipade yeva sāmaṇeraṇaṃ parimaṇḍala-suppaṭṭhachannādini vatthāni⁸ abhīditvā yeva gāmo pavisitabbo ti pubbe vatvā cīvarapaṭaḷaṃ uparisaṃghāṭiṃ katvā

¹ Min: eva taṃ. ² A. so samma.

³ A. vadanto pi jīvamānattassa samvijjamānattā B. omits D. mānakassa S. mānatassa.

⁴ D. paccakkhā ye ca tassa tathā.

⁵ B. °suññattāya. ⁶ A. vijjitvā.

⁷ B. patanti pi D. adds mahantaṃ. ⁸ A. B. S. D. vatthāni.

urabandhanavattam¹ bandhitabban ti puna vuttam; kasmā pana pubbena aparam asamsanditvā vuttam tumhākaṃ vādepaṭisaraṇabhūtānaṃ pāli-aṭṭhakathā-tikā-gandhantarānaṃ natthitāya idam ambhākaṃ paṭisaraṇabhūtaṃ Cūla-gaṇṭhipadan ti vadatha. Tumhākaṃ paṭisaraṇabhūta² gaṇṭhipadato yeva bhayaṃ uppajjati ti vatvā saha niliyaṇ-aṭṭhānena gahitaṃ coraṃ viya saha nissayena adhamma-vādino gaṇhiṃsu.

Idam imassa atthassa āvibhāvattāya vatthu³.

Atte kira Bārāṇasito avidūre naditire gāmake Pāṭali-nāma naṭanacco vasati. So ekasmiṃ ussavadivase bhariyaṃ ādāya Bārāṇasiṃ pavisitvā naccitvā viṇaṃ vāditvā gāyitvā dhanam labhitvā ussavapariyosāne bahu surābhattaṃ⁴ gāhāpetvā attano gāmaṃ gacchanto naditiraṃ patvā navodakaṃ āgacchantam disvā bhattaṃ bhuñjanto suraṃ pivanto nisiditvā matto hutvā attano balaṃ aṇānanto mahāvīṇaṃ gīvāya bandhitvā nadiṃ otaritvā gamissāmi ti bhariyaṃ hatthe gahetvā nadiṃ otari. Vīṇachiddehi udakaṃ pāvīsi. Atha naṃ sū viṇā udaye⁵ osidāpesi. Bhariyā paṇ'assa osidanaḥbhāvaṃ űatvā taṃ vissajjitvā uddham taritvā⁶ naditire aṭṭhāsi.

Naṭapāṭali sakim ummujjati, sakim nimmujjati⁷, udakaṃ pavisitvā uddhumāta-udaro ahosi.

Ath'assa bhariyā cintesi: Mayhaṃ sāmiko idāni marisati, ekam gītaṃ yācitvā parisamajjhe taṃ gāyanti jivitaṃ kappessāmi ti cintetvā: Sāmi tvaṃ udaye nimmujjasi, ekam me gītaṃ dehi, tena jivitaṃ kappessāmi ti vatvā:

Bahussutaṃ cittakathaṃ⁸ Gaṅgā vahati Pāṭalim
Vuyhamānaka bhaddan te ekam me dehi gāthakan ti⁹.

¹ B. vattam. ² Min: 'bhūtaṃ.

³ B. āvibhāvāya vatthū.

⁴ A. S. 'hattham. ⁵ A. B. udaye.

⁶ A. B. uttaritvā.

⁷ B. omits sakim nimmujjati (*ALL MSS.* Naṭapāli).

⁸ B. Bahū sukam Min: cittakatam.

⁹ A. ekam me deti gāthakan ti B. gītakaṃ. (*See Jāt.* 432. Fausböll Vol. III p. 507).

Atha naṃ Naṭapāṭali¹: Bhadde kathaṃ tava gītaṃ dassessāmi, idāni mahājanassa paṭisaraṇabhūtaṃ udakaṃ maṃ māretī ti vatvā:

Yena siṅcanti dukkhitam² yena siṅcanti āturaṃ
Tassa majjhe marissāmi, jātaṃ saraṇato³ bhayan ti.

Atha Atulathero attano patisaraṇabhūtā Cūḷagaṇṭhi-padato bhayaṃ uppajjitvā kiñci⁴ vattabbaṃ ajānitvā adho-mukho hutvā parājayam patto ti.

Ayam Atulatherassa tatiyo parājayo.

Atha rājā tesam dvinnam pakkhānam vacanam sutvā Cūḷagaṇṭhipadassa pubbāparavirodhidosehi ākulattā sutta-suttānulomādisu apaviṭṭhattā āgamaśuddhiyā va abhāvato paro vassasataṃ ciraṃ t̥hitassa gehassa viya atidubbala-vasena atigataṃ⁵ jānitvā idāni sāsanaṃ parisuddhaṃ bhavissatī ti somanassapatto hutvā mama vijite sabbe pi⁶ bhikkhū pārupanavasena samānavādino⁷ hontū ti ānaṃ t̥hesi. Tato paṭṭhāya yāvajjatanā sakale pi Maramma-rat̥the pārupanavasena samānavādikā bhavanti ti.

Ayam ettha saṅkhepo; tesam hi dvinnam pakkhānam sannipatitvā vacanaapaṭivacanavasena vivādakathā⁸ vitthārena vuccamānā chapañcabhāṇavāramattam pi patvā niṭṭham na pāpuneyya; yasmā pana sabbam anavasesetvā vuccamānam ayam Sāsanavaṃsapadipikā atipapañcā bhavissati, tasmā ettha icchitamattam⁹ eva dassayitvā ajjhūpek-khāmā ti.

Ñāṇābhivaṃsadhammasenāpatimahādhammarājādhirāja-guru pana saṃgharājā mahāthero Sihaḷadipe Amarapura-nikāyikanam bhikkhūnam ādibhūto ācariyo bahūpakāro: Amarapuranikāyo ti tattherapabhavo ti.

Kaliyuge pana ekāsītādhike vassasate sahasse ca sampatte tassa rañño nattā Siritribhavanādityapavarapaṇḍita-¹⁰ mahādhammarājādhirājā nāma rajjam kāresi. So pana

¹ B. Naccapāṭali. ² A. B. dukkitaṃ Min: dakkhiṇam.

³ B. maraṇato. ⁴ B. omits kiñci. ⁵ Min. A. atirataṃ B. athirataṃ. ⁶ A. ohi. ⁷ Min: vādikā. ⁸ D. vividha^o

⁹ Min: icchitam attham. ¹⁰ Min: °maṇḍita^o

Amarapurato saṃkamitvā Ratanapuram catuttham māpesi. Tassa rañño kāle Guṇamunindādhīpatimahādhhammarājādhīrājagurutherassa sissam Sacivagāmaṇāsi-Silācāram nāma theram araṇṇavāsīnam bhikkhūnam pāmokkhatthāne thāpesi¹. Rājāgāranāmake dese vihāram kārapetvā tass' eva adāsi.

Kaliyuge ekāsītādhike vassasate sahasse ca sampatte Calanapurato² Paññāsīham nāma theram ānetvā Aso-kārāme Ratanabhūmikittivihāre patitthāpesi. Munindābhī-sirisaddhammadhajamahādhhammarājādhīrājagurū ti nāmalāñcham datvā³ Mahājeyyabhūmivihāre Ramaṇīyam nāma vihāram datvā tam yeva mahātheram saṃgharājatthāne thāpesi.

Ekasmiṃ ca samaye mahāthere rājā pucchi: Catasso dāṭhā nāma cattālisāya dantesu antogadhā vā udāhu cattālisāya dantehi viṣum bhūtā ti pucchi.

Atha ekacce therā evam āhaṃsu:

Catasso dāṭhā nāma cattālisāya dantesu antogadhā ti; ekacce pana catasso dāṭhā nāma cattālisāya dantehi viṣum bhūtā ti āhaṃsu. Atha rājā: Gandham āharathā ti āha. Atha antogadhavādikā therā gandham āharīpsu. Aññesaṃ paripunnadantānam pi dvattimsa dantā honti, imassa pana cattālisam bhavissanti ti ca. Dantā pi paripunnadantassa dvattimsadantatthikāni; te pi vaṇṇato setā, saṇṭhānato anekasaṇṭhānā. Tesam hi hetthimāya tāva dantapāliyā majjhe cattāro dantā mattikā piṇḍe paṭipāṭiyā thapitalābubhījasanṭhānā, tesam ubhosu passesu ekeko ekamūlako ekakoṭiko⁴ mallikamakuṭasāṇṭhāno⁵, tato ekeko dvimūlakoṭiko yānaka-upathambhanisaṇṭhāno; tato dve dve timū-

¹ A. *omits from* catuttham māpesi . . to Rājāgāranāmake.

² Min: Valaṅga°

³ B. *adds* nāmalāñcham pi adāsi. Kaliyuge catūsītādhike vassasate sahasse ca sampatte Munindābhivamsadhammasenāpatimahādhhammarājādhīrājagurū ti nāmalāñcham datvā Mahājeyya° &c.

⁴ B. ekako ṭhito.

⁵ B. mallikamakula°

lakā tikoṭikā; tato dve dve catumūlakā catukoṭikā ti uparimāya dantapāliyā pi es' eva nayo ti ca.

Tassa kira uttarotṭha-appakatāyā¹ tiriyaṃ phāletvā apanitaddham² viya khāyati; cattāro dante dve ca dāṭhā na chādeti, tena naṃ oṭṭhadḍho³ ti voharanti ti ca.

Tattha tassā ti Licchavino nāma rājakumārassa. Uttarotṭha-appakatāyā ti upari-oṭṭhassa appakatāya. Apanitaddham viyā ti upari-oṭṭhassa upadḍhabhāgaṃ apanitaṃ viya khāyati ti attho. Na chādeti ti upari-oṭṭhassa upadḍhabhāge pana na paṭicchādeti. Tenā ti yena cattāro dante dve ca dāṭhā na chādeti tena⁴ naṃ Licchavirājakumāraṃ oṭṭhadḍho ti voharanti ti. Evam antogadhavādehi therehi gandhaṃ āharitvā dassite sabbe ti tasmim vāde paṭiṭṭha-himsū ti.

Ekasmiṃ ca kāle rājā mantiniṃ⁵ amaccaṃ pucchi: Pubbarājuhi viharassa cetiyassa vā dinnāni khettavattitudāni pacchimarājūnaṃ kāle yathādinnaṃ⁶ tāni paṭiṭṭhahanti⁷ vā mā vā ti.

Atha mantini-amacco evaṃ kathesi: Saṃghikāya bhūmiyā puggalikāni bijāni ropayanti, bhāgaṃ datvā paribbuñjitabbāni ti dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmi-kānaṃ dātabbo ti ca.

Vinayapāli-aṭṭhakathāsu vuttattā pubbe ekena rañña dinnāni khettavattitudāni pacchā ekassa rañño kāle yathādinnaṃ ṭhitāni. Ettha hi saṃghikāya bhūmiyā ti vuttattā lābhasīmāyaṃ viya balim yeva⁸ adatvā saha bhūmiyā dinnattā⁹ pavenivasena saṃghikā bhūmi atthi ti viññāyati. Ettha ca paṭiggāhakesu matesu tad añño

¹ A. appakathāya. ² A. apanitaddham.

³ B. oṭṭhado.

⁴ A. upari-oṭṭhassa upadḍhabhāgena na paṭicchādeti. Tenā ti yena ti yena cattāro dante dve ca diṭṭhā na chādeti tena naṃ Licchavi &c. Min: upari-oṭṭhassa uppaddhabhāgena na paṭicchādeti. Tenā ti yena cattāro dante dve dāṭhā na chādeti tena naṃ Licchavi &c.

⁵ S. Mantitim D. Mantim. ⁶ A. °dinnānaṃ D. dvinnam.

⁷ B. tāni hatitṭṭhahan ti.

⁸ A. bali yeva B. bali D. phali. ⁹ B. dinnatthā.

catuddisasamgho anāgatasamgho ca issaro tassa santako tena vicāretabbo ti. Cetiye padīpanatthāya¹ paṭisaṅkharanatthāya vā dinno ārāmo jaggitabbo vetanam² datvā pi jaggāpetabbo ti³. Cetiye chattaṃ vā vedikaṃ⁴ vā jīṇṇam⁵ vā paṭisaṅkharontena⁶ sudhākammāḍiṇi vā karontena cetiyassa upanikkhepato kāretabban ti ca aṭṭhakathāyaṃ vuttattā pubbarājūhi cetiyassa dinnāni khettavatthu-āḍiṇi pacchimarājūnam kāle pi cetiyasantakabhāven' eva⁷ tṭhitāni ti veditabbāni.

Athāparam pi pucchi: Tadā⁸ kassa rañño kāle ādim katvā khettavatthu-āḍiṇi viharassa cetiyassa vā dinnāni ti. Atha mantini-amacco evam āha: Purimakappesu purimānam⁹ rājūnam kāle pi viharassa cetiyassa vā dinnāni ti veditabbāni; ten' eva Sujātassa nāma bhagavato amhakaṃ bodhisatto cakkavattirājā saddhim sattahi ratanehi dvisahassee khuddakadīpe cattāro mahādīpe ca adāsi. Raṭṭhāvāsino ca āramagopakakiccaṃ kāraṇesi ti gandhesu āgataṃ, tasmā cirakālo yeva paṭṭhāya pubbarājūhi khettavatthu-āḍiṇi dinnāni ti veditabbāni.

Rājavamsesu pi bhagavato parinibbānato vassasatānaṃ upari Sirikhettanagare ekāya āpūpikāya dinnapañcakarīsamattam khettaṃ ekassa therassa dinnam tam Dvattaponko¹⁰ nāma rājā vilumpitvā gaṇhi.

Atha pahāraghaṇṭā bheriyo paharitā¹¹ pi saddam na akāmsu, rañño kuttacakkaṃ¹² pi yathā pubbe tathā pesitattṭhānam na gacchi.

Atha tam kāraṇam natvā āpūpikāya yathā dinnam eva therassa niyyādesi.

¹ Min: padīpatthāya. ² vetthanam.

³ S. D. *omit from* cetiye to jaggāpetaro ti.

⁴ A. veditaṃ. ⁵ B. chinnaṃ A. S. ciṇṇam D. dvinnam.

⁶ A. paṭisaṅkarontena. ⁷ A. cetiyasattaka⁹

⁸ B. D. kadā. ⁹ A. purimakammesu purimāni.

¹⁰ B. Dotthaponko.

¹¹ A. mahāraganḍatheriyo paharitā pi B. oghanṭhabheriyo paharivā.

¹² A. kuttacakkaṃ.

Kaliyuge pana navanavutādhike vassasate sahasse ca sampatte tassa kaniṭṭho Siripavarādityalokādhivijaya-mahādhammarājādhirājā rajjam kāresi. So pana rājā Ratanapurato saṃkamitvā Amarapuram dutiyam māpesi. Tassa rañño rajjam pattasamvacchare yeva jeṭṭhamāsassa juṇhapakkhapañcamiyam Ratanapurānagare Māravijaya-ratanasudhammāya nāma piṭakasālāya Suriyavamsassa nāma therassa parisamajjhe rājalekhanam vācāpetvā saṃgharajjam niyyādesi.

Suriyavamsābhisiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi adāsi.

So pana thero kaliyuge pañcavisādhike vassasate sahasse ca sampatte migasiramāsassa juṇhapakkhasattamiyam sukkavāre Vālukavāpigāme paṭisandhiyā vijāto ti saddavayam¹ sampatte saṃgharajjam patto santindriyo khanti-dhammo sikkhākāmo pariyattivīsārado ti Piṭakālamkāra-mahādhammarājagurutherasa sisso. So pana kaliyuge paṇṇarasādhike dvivassasate sahasse ca sampatte tassa rañño kāle yeva maccuvasam patto.

Atha rājā anekasahassemi pāsādehi abhūtapubbehi acchariyakammehi sarirajhāpanakiccam akāsi. Atha kaliyuge soḷasādhike vassasate sahasse ca sampatte tassa mahātherassa sissam Ñeyyadhammam nāma theram puna saṃgharājatṭhāne ṭhapesi. Paṭhamam Ñeyyadhammālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham adāsi. Tato pacchā dutiyam Ñeyyadhammābhivamsasiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham adāsi.

So pana thero kaliyuge ekasatṭhādhike vassasate sahasse ca Devasūragāme paṭisandhiyā² vijāto hutvā asitādhike vassasate sahasse ca paṭhamam āsālhimāsassa juṇhapakkhacuddasamiyam upasampadabhūmiṃ patto tassa rañño kāle kaliyuge navanavutādhike vassasate sahasse ca sampatte Sihaḷadīpato Paññātisso nāma thero saddhim Sunandena

¹ Min: sattativayam.

² A. paṭisandhissa.

nāma bhikkhunā Indasārena nāma sāmaṇerena ekena upāsakena ekena dārakena ca Amarapuram nāma nagaram sampatto.

Atha samgharājā¹ tesam paccayānuggahena dhammānuggahena ca anuggahesi.

Tesu aparabhāge kaliyuge divassādhike dvisate vassasahassee ca sampatte Paññatissathero jararogena abhi-bhūtattā saṅkhāraddhammānaṃ sabhāvaṃ anativattattā kalam akāsi. Tassa puna sikkham gaṇhissāmi ti parivittakko matthakam apatto hutvā vinassayi.

Tenāha bhagavā:

Cintitam pi vinassati acintitam pi vinassati²

Na hi cintāmayā³ bhogā itthiā purisassa vā ti.

Imasmim pana loke paṇḍito puññaṃ kattukāmo abhithare va⁴ kareyya. Ko nāma jaññā ajja vā⁵ suve vā parasuve vā maraṇam bhavissati ti.

Tenāha bhagavā:

Abhithharetha kalyāṇe⁶ pāpacittam nivāraye

Dandham hi⁷ karato puññaṃ pāpasim ramati mano ti.

Atha mahārājā sarīrajhāpanakiccam bahūhi sādhuṭṭhāna-sabhāgehi⁸ akāsi. Tato pacchā Sunandassa⁹ nāma bhikkhussa puna sikkham adāsi, sāmaṇeraṃ pana upasampadabhūmiyaṃ patitthāpesi dārakaṃ ca sāmaṇerabhūmiyaṃ ti.

Tena¹⁰ pana mahārājā kaliyuge tivassādhike dvisate sahassee ca sampatte māghamāse bahūhi paccayehi upatthambhetvā tāni tāni sabbāni kammāni tīretvā Kusimanagarajetthassa ekassa amaccassa bhāram katvā tass' eva sabbāni kiccāni niyyādetvā¹¹ Sihaladīpam pahini ti.

¹ A. Atisamgharājā. ² A. B. D. bhavissati.

³ B. 'mahā. ⁴ A. abhittare va (sic). ⁵ Min: ajj' eva.

⁶ A. kalyāṇam. ⁷ Min: Dandaṃ ca (comp. Dhammap. 116.)

⁸ A. sabhāhehi B. sabhāvehi. ⁹ Min: sunandanassa.

¹⁰ Min: te. ¹¹ B. omits from tāni to niyyādetvā.

Samgharājāmahāthero pana sāsanaṣa ciraṭṭhitattāya¹ sotārānaṃ sukhapaṭibodhanatthāya nānāgandhehi pāṭhaṃ visodhetvā Saddhammapajjotikāya nāma Mahāniddesaṭṭhakathāya atthayojanaṃ Marammabhāsāya akāsi. Bahūnaṃ sissānaṃ pariyattivācanavasena jinaśāsanaṣa anuggahaṃ akāsi ti.

Aparabhāge kaliyuge atṭhavassādhiḱe dvisate sahasse ca sampatte migasiraṃāsassa junhapakkha-atṭhamiyaṃ tassa putto Siripavarādityavijayānantaśasamaḥādhammarājādhira² nāma rajjaṃ kāresi. Tada Suriyavaṃsābhisiripavarālaṃkāradhammasenāpatimahādhammarājādhira³jaguramahātherass' eva sissaṃ Paññājotābhidaḱamaḥādhammarājādhira⁴jagurutheram samgharājaṭṭhāne ṭhapesi.

So pi silavā pariyattikovidō sikkhākāmo lajji pesalo Aṅguttaranikāyapāliyā tadatṭhakathāyaṇ ca atthayojanaṃ Marammabhāsāya akāsi.

Tassa rañño kāle Neyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhira⁵jaguruthero Saddhammavilāsiniyā nāma Paṭisaṃbhidaṃaggaṭṭhakathāya atthayojanaṃ Marammabhāsāya akāsi.

Mañjotasaddhammālaṃkāramahādhammarājādhira⁶jaguruthero Samyuttanikāyapāliyā tadatṭhakathāya ca atthayojanaṃ Marammabhāsāya akāsi.

Medhābhivaṃsasaddhammadḱamaḥādhammarājādhira⁷jaguruthero Dighanikāyapāliyā tadatṭhakathāya ca atthayojanaṃ Marammabhāsāya akasi.

Neyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhira⁸jagurutheraśsa sissa upasampadavasena⁹ pañcavassiko Paññāsāmi nāmāhaṃ Saddatṭhabhedacintānāmakassa gandhassa gaṇṭhipadatṭhavaṇṇanaṃ Marammabhāsāya akāsim. Dasavassikakāle pana Abhiḱhanappadipikasaṃvaṇṇanāya atthayojanaṃ Marammabhāsāya akāsim. Tassā ca pāṭhaṃ bahūhi gandhehi saṃsanditvā¹⁰ visodhesin ti¹¹.

¹ A. ciraṭṭhitattāya.

² D. °vijayānanda°.

⁴ A. saṃsandhitvā.

³ Min: °vassena.

⁵ Min: visodhesi ti.

Aparabhāge Sakkarāje cuddasādhike dvisate sahasse ca sampatte ayam amhākaṃ dhammiko rājā anekasatajātisu upacitapuññānubhāvena jinasāsanassa paggaṇhanatthāya samadevalokapālehi¹ uyyojiyamāno viya rajjasampattim paṭilabhi; dasabalasāsanapaggaṇhitukāmassa² dhammarājassa manoratho matthakam patto ahosi; mariyādam³ bhinditvā dinnakathāmaggaṃ⁴ viya udakaṃ laddhokāsātāya saddhāmahogho avattharitvā⁵ tiṭṭhati. Cattāri ca vassāni atikkamitvā vesākhamāse pañcakakudhabhaṇḍādihi⁶ anekehi rājabhoggabhaṇḍehi parivāretvā Udumbara-bhaddapitṭhe saddhim mahesiyā abhisekaṃ patto.

Tenāvocumhā Nāgarājupattikathāyaṃ⁷:

Mahāpuñño va⁸ rājāyaṃ koṭṭhasagga⁹ va āgate
Sakkarāje hi sampattim patvā dāne yato va ti.

Tadā cattāri vassāni atikkamitvā visādhike¹⁰ saddhim mahesiyā sekappatto hutvā mahātale¹¹

Jinacakkaṇṇa ca jotesi¹² Mahāsokādayo yathā
Alajjino ca niggayha paggaḥetvāna¹³ lajjino
Raṭṭhe ca dānasīlesu bhavanāyābhiyuñjaye
Nimirājādayo yathā ti.

Tadā yasmā alajjino niggahitabbapuggale avācinaraḥe nikkhipanto¹⁴ viya niggahakammaṃ akāsi. Tasmā te aladdhokāsā niliyanti¹⁵ yathā aruṇuggamanakāle kosiyaṃ ti.

Tenāvocumhā Nāgarājupattikathāyaṃ:

Tadā pana jinacakkaṃ nabhe cando va pākāṭaṃ
Alajjino niliyanti aruṇugge va kosiyaṃ ti.

Yasmā ca lajjino paggaḥitabbapuggale bhavagge ukkhipanto viya paggaḥakammaṃ karoti, tasmā te laddhokāsā utṭhitasīsā nirāsāṅkā¹⁶ hutvā tiṭṭhanti.

¹ B. sahadēva° ² B. °sāsanassa pagga° ³ A. pariyaḍam.

⁴ Min: katha° D. °kata° ⁵ Min: avattayitvā.

⁶ A. °gaṇḍādihi. ⁷ B. Rājanagarupatti° ⁸ A. ca.

⁹ A. kaṭṭhataggaḥe va B. kaṭṭhathaggaḥe va D. kaṭṭhatagga
Min: amends to kaṭṭhanagga.

¹⁰ A. visādhike. ¹¹ A. mahitale.

¹² A. sobhesi D. jodhesi S. jovesi. ¹³ A. B. paggaḥitvāna.

¹⁴ S. nikkhamanto. ¹⁵ B. nilayanti. ¹⁶ A. nirāsāṅkhā.

Yathā candimasuriyā lokānaṃ paṭiladdhakāle ādikam-
mikā¹ ti.

Tenāvocumhā:

Tadā pi ca jinacakkam khe bhānumā² va pākataṃ
Lajjino pi utthahanti obhāladdhe³ va kappikā ti.

Tepitakam pi navaṅgaṃ buddhavacanaṃ ciraṭṭhiti-
kam kattukāmo pariyattivisāradehi mahātherehi visodhā-
petvā lekhabhatikānaṃ⁴ bhatim datvā kaṇṭhajaṃmuddhajā
dividhānaṃ⁵ sithiladhanitādividhānaṃ ca punappunaṃ
vicāretvā antamaso paricchedalekhamattam pi avirādhettvā
antepuraṃ pavisetvā suvaṇṇamāyesu lohamāyesu ca pottha-
kesu likhāpesi⁶. Nānathāmasaṃpanne ca bhikkhū vicinetvā
yathābalaṃ Vinayapaṭikam visuṃ visuṃ dhāreti vācugga-
taṃ kāraṇeti. Aggamaheṣiṃ ādim katvā sakala-orodhādayo⁷
bahū rājasevakā amaccādayo nāgarike ca yathābalaṃ
Suttantapaṭikam Abhidhammapaṭikāṃ ca visuṃ visuṃ
ekekassuttamātikāpadabhājanē⁸ cittavārādivasena vibhā-
jetvā dhāreti vācuggataṃ kāraṇeti⁹. Sayāṃ ca anattalak-
khaṇādikam anekavidhaṃ suttaṃ devasikam sajjhāyaṃ
karoti. Jinasāsanassa ciraṭṭhitatthāya sakalavijite ca
araññe vāsinaṃ bhikkhūnaṃ assamassa samantato pañca
dhanusatappamāne¹⁰ thāne thaladakacarānaṃ¹¹ sabbesam
sattānaṃ abhayaṃ adāsi. Pariyattivisāradānaṃ ca therānu-
therānaṃ mātāpitādayo nātake sabbarājakiccato balikam-
mato ca mocāpetvā yathāsukhaṃ vasāpeti¹². Ekāhen'evā
pi saḥassamatte kulaputte pabbajjūpasampadabhūmisu
paṭiṭṭhāpetvā sāsanaṃ paggaṇhi. Aññāni pi bahūni puñña-
kammāni karoti katvā ca vivaṭṭam¹³ eva paṭṭheti¹⁴ no

¹ A. ādikappikā. ² A. khe bhānumā va pākataṃ.

³ obhāladdhe *all MSS.* ⁴ B. lekhaṇānaṃ.

⁵ A. kaṇṭhejumaṃmuddharānaṃ vidhānaṃ S. kaṇṭhajaṃmud-
dhajārānaṃ vidhānaṃ B. D. °muddhajā ti vidhānaṃ.

⁶ A. B. S. °ti. ⁷ S. °rodhāvādayo.

⁸ A. °padaḥajarane B. °bhājanī. ⁹ B. kāraṇesi.

¹⁰ A. satappamāne B. sataḥkappamāne.

¹¹ Min: taladaka° ¹² A. Min: vassāpeti.

¹³ S. vivaḍḍhaṃ. ¹⁴ A. paṭṭeti.

vaṭṭaṃ¹⁵. Aññe ca vorodhādayo: Tumhe yāni kānici puñña-kammāni vivaṭṭaṃ eva patthetha mā vaṭṭaṃ ti abhinhaṃ ovadati. Aniccalakkhaṇādisamyuttāya dhammakathāya niccaṃ ovadati. Sayam pi samathavipassanāsu niccāraddhaṃ akāsi. Rājūnaṃ pana raṭṭhasāmikānaṃ dhammatāya kicca-bāhullatāya² kadāci kadāci okāsaṃ na labhati kammaṭṭhānaṃ anuyuñjitum. Evam pi samāno sarīramalaparijaggana-kāle pi kammaṭṭhānaṃ anuyuñjati³ yeva. Na moghavasena⁴ kālaṃ khepeti. Loke hi maṅgalasammatāni⁵ pi manussasisa-kapālātṭhi-ādini susānato anetvā dantakaṭṭhādini vā taṃ sadisāni⁶ kārapetvā attano samīpe⁷ ṭhapetvā aṭṭhikādi-bhāvanāmayapuññaṃ⁸ vicināti.

Tadā pana amhākaṃ ācariyavaraṃ pariyattivīsāraḍaṃ tikkhajavagambhīrādīnānopetaṃ vicitraddhammadesanā-kathaṃ sakala-Marammikabhikkhūnaṃ onamitaṭṭhānabhūtaṃ vuddhapacāyim⁹ rūpasobhaggapattaṃ¹⁰ yuttavādikāṃ Ñeyyadhammābhimunivaraṇāpakitti - Siridhajaḍdhammasenāpatimahāḍdhammarājāḍhirājagurū ti tatiyaṃ laddhalañchan¹¹ taṃ bhikkhusamghānaṃ sakalaratṭhavāsinaṃ pāmokkhabhāve patitṭhāpesi Asokamahārājā viya Mahā-Moggaliputta-Tissatheraṃ.

Tenāvocumbhā Nāgarājuppatikathāyaṃ¹²:

Tadā ca bhikkhusamghānaṃ therāṃ pāmokkhabhāvake Ñeyyāḍiladdhalañchan¹³ taṃ patitṭhāpesi sādhuṇaṃ ti.

Tadā ca amhākaṃ dhammikamahārājā sakkarāje ekūna-vīsātādhike sahasse dvisate ca sampatte Mantalākhyāta-calassa samīpe subhūmilakkhaṇopetaṃ ekanipātatiṭṭhaṃ

¹ S. vaḍḍhaṃ. ² Min: °bāhullatā.

³ A. B. kammaṭṭhāne manuyuñjitum.

⁴ B. amoghavasena. ⁵ B. amaṅgala°

⁶ B. kātisadisāni. ⁷ A. samīpaṃ.

⁸ B. ṭhapikāḍibhāvanāmāya. ⁹ Min: vuddhapacāyim.

¹⁰ A. Min: rūpabhagga° ¹¹ B. lañcaṃ.

¹² B. Nāgarājuppatikathāyaṃ. ¹³ B. Ñeyyāḍhi°

iva bahujananayanavibhaṅgānam¹ sabbanagarālamkārehi
parikkhittam manussānam cakkhulolattā janakam² nānāra-
tanehi sampunnam nānāverajjavānījanam putābhedanatthā-
nabhūtam³ Ratanāpuppanāmakam mahārājatthānikam⁴
māpesi Mandhātu viya Rājagaham Sudassano viya ca
Kusāvatinagaran ti.

Tenāvocumhā Nāgarājupattikathāyam:

Tadā koṭṭhāsagghe sampatte⁵ Mantalākhyācalassa ca
Eravāti ti nāmāya māpesi samīpe nagaram.

Subhūmilakkhaṇopetam Ratanāpuppanāmakam
Rājagaham va Mandhātu⁶ atirammanīyam⁷ subhan ti.

Seyyathā pi nāma loke ālokatthikānam sattānam pīti-
somanassam uppādentō upakaronto Udayapabbatato sa-
hassaramsī divākaro utthahati, evam evam Marammaratthi-
kānam lajjipesalānam sikkhākāmānam bhikkhūnam gihīnā
ca pītisomanassam uppādentō upakaronto ayam dhammiko
rājā imasmiṃ Marammaratthe uppajjati.

Imaṇ ca dhammīkarājānam nissāya Marammaratthe
sammāsambuddhassa sāsanaṃ ativiya joteti⁸, vuddhim⁹
virūḷhim vepullam āpajjati.

Sāsanaṇ ca nām' etaṃ rājānam nissāya tiṭṭhati ti. Ayam
dhammīkarājā yeva na sāsanaṇ' upakāro dhammacārī
dhammamānī api ca kho dhammīkarājānam nissitā pi
sabbaratthavāsikā sāsanaṇ' upakārā yeva dhammacārino
dhammamānino rājānugatā hutvā.

Ten ev' āha Mahābodhiṇīkādāsu:

Gavaṇ ce taramānānam ujum gacchati puṇḍavo
Sabbā gavi¹⁰ ujum yanti nette ujum gate sati¹¹.

¹ S. vibhāgānam. ² A. jānikam.

³ MSS. bhūta. ⁴ A. rājatthānikā.

⁵ A. katthatajjhyo sampatte B. 'kocye sampatte S. kat-
thanajho Min: 'tacye.

⁶ A. mandāti. ⁷ Min: 'rāmanīyam. ⁸ A. sobheti.

⁹ A. B. vuddhim. ¹⁰ D. B. A. sabbā tā.

¹¹ Comp. Aṅguttara IV. 70.

Evam eva manussesu yo hoti setthasammato
So ce pi dhammaṃ carati pageva itarā pajā
Sabbaraṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti.

Visesato pana dutiyaṃ Amarapuraṃ māpentassa mahā-
dhammarañño aggamaheṣiyā ajjavamaddavasohaccādiguṇa-
yuttāya¹ dhītā amhākaṃ rañño aggamaheṣi sammācārīnī
patibbatā sabbanārīnaṃ aggabhāvaṃ pattā pi² samānā
kāmaguṇasaṅkhātēna surāmadena appamajjitvā³ puñña-
kammesu⁴ appamādavaseva nīcāraddhaviriyā hoti. Nīcāṃ
pariyattiyā uggahaṇaṃ akāsi. Vedapārāgū ca ahoṣi.
Sammāsambuddhasāsane ativiya pasannā aññā pi orodhā-
dayo mahādhammarañño ovāde tathā dhammaṃ carimṣu
sāsane⁵ paṣādimṣu yeva. Uparājā pi mahādhammarājassa
ekamātāpītiko mahādhammarājicchāya avirodhetvā yeva
sakalaraṭṭhavāsīnaṃ gihīnaṃ bhikkhūnaṃ ca atthahitaṃ
āvahati. Seyyathā pi cakkavatti rañño santike jeṭṭhaputto
thāmajavasampanno atisūro utthānaviriyo. Aññe pi amaccā
anekasahassapamāṇā mahādhammaraññā laddhesu laddhesu
thānantareshu thītā mahādhammarañño taṃ taṃ kīcāṃ
āvahanti puññakammesu abhiramanti. Sakalaraṭṭhavāsīno
ca manussā dānasīlabbhāvanāsu yeva cittaṃ tṭhapenti.
Bhikkhū ca saṃgharājapamukhādayo therā navamajjhīmā
gandhadhuraṇipassanā dhuresu abhiyūñjanti.

Evam ekassa sādhujaṇassa guṇaṃ mahantena ussāhena
kathento pi dukkaraṃ tāva nīṭṭhaṃ pāpetuṃ bhagavato
pana tilokaggassa anekasahassapāramitānubhāvena pa-
vattaṃ guṇaṃ ko nāma puggalo sakkhissati⁶ nīṭṭhaṃ pā-
petvā kathetuṃ ti evaṃ mahādhammarājassa ca aggama-
heṣiyā c'eva uparājādīnaṃ ca guṇe viṣatthena vitthārato⁷
kathiyamāne imassā Sāsanavamsapadīpikāya anekasata-
bhānavāramattam pi patvā pariyaṇto na paññāyeyya⁸ yasmā

¹ B. °sohajjādi A. B. °guṇā° ² S. A. patvā pi.

³ Min: avimajjitvā. ⁴ A. °kāmesu.

⁵ Min: sāsanaṃ. ⁶ sakkhissasi MSS.

⁷ B. viṣesattena Min: viṣatthanāvītthārato.

⁸ A. paññeyyā.

atipapañcā bhaveyya tasmā sañkhepen' evāyaṃ kathitā sādhujanānaṃ mahāpuññamayāya pītiyā anumodanattāya idaṃ hi suṇantehi sādhujjanehi anumoditabbaṃ. Asukasmim kira kāle asukasmim ratthe asuko nāma rājā sāsaṇaṃ paggaṇhitvā vuḍḍhim verūlhim vepullam āpajji seyyathā pi nāma rukkho bhūmodakānaṃ nissāya vuḍḍhim verūlhim vepullam āpajjati.

Imassa rañño kāle Ñeyyadhammābhivaraṇānāpakittisiri-dhajaḍhammasenāpatimahāḍhammarājāḍhirājuguru nāma saṃgharājā mahāthero raññā abhiyācito Surājamaggadīpaniṃ nāma gandham akāsi. Majjhimanikāyaṭṭhakathāya atthaṃ sissānaṃ vācetvā yathā vācitanīyāmena atthayojanānayaṃ potthake āropāpesi.

Medhābhivamsasaddhammadhajamahāḍhammarājāḍhirājuguru nāma mahāthero Jātakapāliyā atthayojanānayaṃ Maramabbhāsāya akāsi.

Samgharājassa sisso Paññāsāmisirikavidhajamahāḍhammarājāḍhirājugurū ti raññā laddhanāmalañcho so yevāhaṃ dhammaraññā aggamaheṣiyā ca abhiyācito Silakathaṃ nāma gandhaṃ Upāyakathaṃ nāma gandhañ ca akāsim.

Rañño ācariyabhūtena Disāpāmokkhena nāma upāsakena abhiyācito¹ so yevāhaṃ Akkharavisodhanaṃ nāma gandhaṃ Āpattivinicchayaṃ nāma gandhañ ca tathā saṃgharaññā codito so yevāhaṃ Nāgarājuppatikathaṃ Vohāratthabhedāñ ca Vivāḍavinicchayañ ca akāsim.

Tathā Pañcajambugāmabhojakena lekhaḍhamaccena dvīhi ca ārocanalekhaḍhamaccehi abhiyācito so yevāhaṃ Rājasevakadīpaniṃ nāma gandhaṃ akāsim. Tathā Dīghanāvānagarabhojakena mahā-amaccena abhiyācito so yevāhaṃ Nirayakathāḍīpakaṃ nāma gandhaṃ akāsim.

Tathā Silāleḍḍhukanāmakena² upāsakena abhiyācito so yevāhaṃ Uposathavinicchayaṃ nāma gandhaṃ akāsim. Tathā bahūhi sotujanehi yācito so yevāhaṃ Saddanītiyā saṃvaṇṇanaṃ pālibhāsāya akāsin ti.

Ekasmiñ ca samāye kaliyuge viśādhike dvisate sahasse ca sampatte rañño etad ahoṣi: Idāni buddhassa bhagavato

¹ A. atiyācito.

² Min: °Silāledduka°

sāsane kesaṇ ci bhikkhūnaṃ sāmaṇerānaṃ ca kuladūsanādi-asūruppakammehi uppādita cattāro paccayā bahū dissanti. Keci pi alajjī puggalā jātarūpādinissaggiyavattthum pi sādīyanti. Keci pi vinā paccayaṃ vikāle tambūlaṃ¹ khādanti sannidhiṃ ca katvā dhūmāni ca pivanti agilānā hutvā sa-upāhanā gāmaṃ pavisanti chattam dhārenti aññe pi avinayānulomācāre caranti. Idāni bhikkhūnaṃ sāmaṇerānaṃ ca buddhassa sammukhe² buddhaṃ sakkhiṃ katvā ime anācāre na carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum vaṭṭati. Evaṃ ca sati bhikkhū sāmaṇerā ca mayaṃ buddhassa sammukhe evaṃ paṭiññaṃ karoma³. Paṭiññaṃ ca katvā vikāraṃ⁴ āpajjantānaṃ amhākaṃ⁵ imasmiṃ yeva attabhāve imasmiṃ yeva paccakkhe⁶ kiñci bhayaṃ uppajjeyyā ti paccakkhabhayaṃ apekkhitvā te sikkhāpadaṃ rakkhissanti ti. Evam pana cintetvā bhikkhūnaṃ sāmaṇerānaṃ ca evaṃ paṭiññaṃ kārāpetum yujjati vā mā vā ti mayaṃ na jānāma idāni saṃgharājādayo mahāthere sannipātāpetvā pucchissāmā ti puna cintesi.

Atha sabbe pi mahāthere saṃgharājassa vihāre sannipātāpetvā imaṃ kāraṇaṃ pucchathā ti amacce āṇāpesi. Atha amaccā mahāthere sannipātāpetvā pucchimsu: Idāni bhante sāsane bhikkhūnaṃ sāmaṇerānaṃ ca avinayānulomācārāni⁷ disvā buddhassa sammukhe buddhaṃ sakkhiṃ katvā rājā yathā ime anācārena carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum icchati tathā kārāpetum yujjati vā mā vā ti?

Atha saṃgharājapamukhādayo mahātherā evaṃ āhaṃsu: Yasmā⁸ sāsanaṃ parisuddhabhāvaṃ icchanto evaṃ karoti tasmā tathā kārāpetum yujjati ti.

Paṇḍitābhīdhammāmunindaghosamahādhammarājaguruthe-rādayo pana katipayatherā evaṃ āhaṃsu: Idāni bhikkhū

¹ A. B. taṇḍulam. ² S. pamukhe.

³ Min: A. karomi. ⁴ A. cikāraṃ D. vihāraṃ.

⁵ D. B. āpajjantā mayā.

⁶ S. A. imasmiṃ yeva attabhāve pakaccakkhe.

⁷ Min: 'anulomāni' cārāni A. 'anulomāniṃ cārāni.

⁸ S. omits.

nāma saddhābalādinam appatāya¹ bhagavato āpāsānkhātāṃ sacittakācittakāpattim āpajjitvā bhagavatā² yeva anuññātehi desanāvutthānakammehi paṭikarivā silaṃ parisuddham katvā lajjipesalabhāvaṃ karonti. Na kadāci āpattim anāpajjitvā, tasmā bhagavatā³ paṭikkhittāṃ kammaṃ sañcicca na vitikkamissāma⁴ ti buddhassa sammukhe paṭiññākaraṇaṃ atibhāriyaṃ hoti.

Sace pi pubbe paṭiññaṃ katvā pacchā visamvādeyya evaṃ sati paṭissavavisamvāde suddhacittassa dukkaṭaṃ paṭissavakkhaṇe eva pācitti itarassa cā ti vacanato taṃ taṃ āpattim paṭissavavisamvādanādukkatāpattiyā sah' eva āpajjeyya. Atha paṭiññākaraṇato yeva āpattibahulatā bhaveyya. Yathā pana rogaṃ vūpasamituṃ asappāyaṃ⁵ bhesajjaṃ paṭisevati ath' assa rogo avūpasamivā atikkameyya. Evam evaṃ āpattim anāpajjitukāmo buddhassa sammukhe paṭiññaṃ karoti ath'assa āpattibahulā yeva bhaveyyā ti kiñcabhīyyo abhayadassāvino bhikkhū aneka-satabuddhassa sammukhe anekasatavārāni pi paṭiññaṃ katvā sikkhāpadaṃ vitikkamituṃ visahissanti⁶ yevā ti.

Atha saṃgharājā mahāthero attano sissaṃ Paññāsāmisirikavidhajamahādhammarājādhirājagurum nāma maṃ uyyojesi tassa therassa vacane paṭivacanāṃ dātum. Athāham evaṃ vadāmi:

Dve puggalā abhabbā sañcicca āpattim āpajjitum bhikkhū ca bhikkhuniyo ca ariyā puggalā dve puggalā abhabbā sañcicca āpattim āpajjitum bhikkhū ca bhikkhuniyo ca puthujjanā ti Parivārapāliyaṃ vuttattā ariyapuggalānaṃ⁷ viya puthujjanānaṃ vissatthena paṭiññaṃ kātum na vaṭṭati ti manasikarivā puthujjanabhikkhūnaṃ paṭiññākaraṇaṃ atibhāriyaṃ ti vadeyya ce. Sabbhehi pi ariyaputhujjanehi bhikkhūhi upasampadamālake ādito va cattāri akaraṇiyāni ācikkhitabbāni ti vuttesu catūsu akaraṇiyesu antamaso tīnasalākāṃ upādāya yo bhikkhu pādaṃ va pādāraham

¹ B. Min: thokatāya. ² B. bhagavato.

³ A. bhagavato. ⁴ A. vitakkamissāma.

⁵ B. asappāyi. ⁶ B. visayyissanti. ⁷ B. puggalāni.

atirekapādaṃ vā adinnaṃ theyyasaṅkhātāṃ ādiyati¹ asamaṇo hoti asakya-puttiyo ti². Antamaso kuntakipillikāṃ³ upādāya yo bhikkhu saṅcicca manussaviggahaṃ jīvītā voropeti antamaso gabbhapātanaṃ⁴ upādāya assamaṇo hoti asakya-puttiyo ti. Antamaso suññāgāre abhiraṃamāmi ti yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati assamaṇo hoti asakya-puttiyo ti ca.

Upajjhācariyehi⁵ ovadiyamānehi abhinavopasampannehi āma bhante ti paṭiññā katā yeva⁶ sāmaṇerehi pi pabbajjakhaṇe yeva upajjhāyassa santike pāṇātipātāveramaṇi sikkhāpadāṃ samādiyāmi ti ādinā paṭhamāṃ paṭiññā katā yeva⁷ tathā bhikkhūhi taṃ taṃ āpattiṃ āpajjitvā desanāya paṭikaraṇakāle sādhu suṭṭhu bhante samvarissāmi ti abhinhaṃ paṭiññā katā yeva sāmaṇerehi pi upajjhācariyassa santike sikkhāgahaṇakāle pi pāṇātipātāveramaṇisikkhāpadāṃ samādiyāmi ti ādinā abhinhaṃ paṭiññā katā yeva tāhi pana paṭiññāhi abhāyitvā ito yeva bhāyāmā ti vuttavacanāṃ acchariyaṃ viya hutvā khāyati. Imāya hi paṭiññāya tāsāṃ paṭiññānaṃ viśesatā na dissati ti. Ayaṃ paṇ' ettha sannitṭhānattho⁸ paṭissavadukkaṭāpatti nāma Sāvattthiyaṃ Pasenadi-Kosalarañña⁹ imasmiṃ vihāre vassaṃ upagacchāhi¹⁰ ti āyācīte sādhu ti paṭijānitvā lābhabahula-
taṃ paṭicca antarāmagge aññasmiṃ vihāre vassaṃ upagantvā paṭissavaviśaṃ vādanapaccayā Upanandam¹¹ nāma bhikkhum ārabha paññattā Samantapāsādikāyaṃ ca nāma Vinayaṭṭhakathāya vassūpanāyikakhandhakavaṇṇanāyaṃ paṭissave ca āpatti dukkaṭassā ti ettha na kevalaṃ imaṃ temāsaṃ idha vassaṃ vasathā¹² ti vuttassa etass' eva āpatti imaṃ temāsaṃ gaṇhatha ubho pi mayā idha vassaṃ vasissāma¹³ ekato uddissāpessāmā ti evaṃ ādinā

¹ Min: ādiyati. ² S. hoti. ³ B. kuntha°

⁴ A. gabbhavāṭanaṃ. ⁵ A. B. D. ācariyena.

⁶ A. kathāṃ eva. ⁷ A. kathā yeva.

⁸ A. sannitṭhānatto. ⁹ A. B. °rañño.

¹⁰ A. B. °gacchāmi ti. ¹¹ A. Upanandham.

¹² B. vassathā. ¹³ A. vassim vasissāmi.

pi tassa tassa paṭissave dukkaṭam tañ ca kho paṭhamam
suddhacittassa visamvādanapaccayā paṭhamam pi suddha-
cittassa pana paṭissave pācittiyaṇ ti vuttaṃ.

Icevaṃ bhikkhūnaṃ aññamaññaṃ dāyakehi ca saddhiṃ
paṭijānitvā visamvādanapaccayā aññesaṃ attahitabhede¹
yeva dukkaṭāpatti vuttā. Na attano icchāvasena sayam
eva ahaṃ bluñjissāmi sayissāmi ti evaṃ ādinā vatvā²
yathā vuttānurūpaṃ akatvā visamvādentī. Sace pana
bhikkhu sāmaṇeraṇaṃ paṭhamam eva āma bhante ti ādinā
paṭiññaṃ katvā pacchā kenacid eva karaṇīyena tam tam
āpattim āpajjanto saha paṭissavavisaṃvādena³ dukkaṭ-
āpattiyaṃ āpajjeyya evaṃ sati tattha tattha sikkhāpadesu
dve dve āpattiyo paññapeyya na ca evaṃ pi paññattā
ten' eva paṭissavadukkaṭāpatti nāma paresaṃ santike pa-
saṃ matim gahetvā paṭijānitvā visamvādanaṭṭhāne yeva
paññattā ti daṭṭhabbā.

Idāni rājā sāsanaṃ suddhiṃ icchanto iminā upāyena
bhikkhusāmaṇeraṇaṃ sīlaṃ samvārāpento paccakkhasaṃ-
parāyikabhayaṃ anupekkhitvā samvaram āpajjeyyū⁴ ti
cintetvā buddhassa sammukhe paṭiññaṃ kārāpitattā na
koci doso dissati. Bhikkhusāmaṇeraṇaṃ pi bhiyyosomattāya
sīlaṃ samvasitvā sīlaparisuddhi bhaveyyā ti.

Atha rājā sabbesaṃ bhikkhusāmaṇeraṇaṃ⁵ buddhassa
sammukhe paṭiññaṃ kārāpetvā sīlaṃ rakkhāpesi ti.

Icevaṃ imassa rañño kāle pubbe alajjino pi samānā
bhayaṃ anupekkhitvā yebhuyyena lajjino va bhavanti ti.

Buddhassa bhagavato parinibbānato tisatādhikānaṃ
vassasahassānaṃ upari navutime samvacchare bahi nadi-
tīre gāmasīmato paṭṭhāya yāva anto⁶ udakukkhepā tāva
kammaṃ karontānaṃ bhikkhūnaṃ sukkena gamanatthāya
Gahaṭṭhāgāmasīmāya udakukkhepasīmaṃ sambandhitvā
setum akāmsu.

Atha tattha Nāṇālaṃkārasumanamahādhammarājaguru-
gaṇācariyaṇāmaṃ thero upasampadādivinayakammāni
katipayavassesu akāsi.

¹ A. B. D. attahita^o ² A. vuttā. ³ S. B. A. vadanā.

⁴ A. āpajjeyyan. ⁵ All MSS. sāmaṇere. ⁶ A. ante.

Dhīrānandathero pana tattha saṃkaradoso hoti ti kammaṃ kātum na icchati. Tato paṭṭhāya ye ye Ñāḷaṃkārasumanamahādhammarājagurugaṇācariyassa matim ruccanti te te tassa pakkhikā bhavanti. Ye ye pana Dhīrānandatherassa matim ruccanti te te tassa pakkhikā bhavanti. Evaṃ Laṅkādiṇe Amarapurāṇikāyikā bhikkhū dvedhā bhinditvā tiṭṭhanti.

Atha Dhīrānandapakkhe bhikkhū tappakkhikassa¹ Sīlakkhandhatherassa sisse Dhammakkhanda-Vanaratana-bhikkhū amhakaṃ Jambudīpe Ratanapūṇṇanagaraṃ pesesum saṃgharājamaḥātherassa santike ovāḍassa paṭiggāhaṇaṭṭhāya. Te ca kaliyuge aṭṭharasādhike dvivassasate sahasse ca sampatte kattikamāsassa jūṇhapakka-aṭṭhamiyaṃ Sīhaḷadīpato nikkhamitvā āgacchantā ekūnavīsādhike dvivassasate sahasse ca sampatte Phagguṇamāsassa jūṇhapakkhasattamiyaṃ Ratanapūṇṇanagaraṃ sampattā.

Atha dhammarāja² saṃgharājassa ārāme catubhūmikaṃ vihāraṃ kārapetvā tattha³ te vasāpesi catūhi paccayehi ca saṅgahaṃ akāsi. Saṃgharāja ca tesam dvinnam pakkhikānaṃ vacanaṃ sutvā bahūhi gandhehi saṃsanditvā vivādaṃ vinicchindi. Īdise⁴ ṭhāne saṃkaradosassa atthibhāvaṃ pakāsetvā sandesapaṇṇaṃ pi tesam adāsi.

Mahādhammarāja ca tesam puna sikkhaṃ saṃgharājassa santike gaṇhāpetvā piṭakattayaṇṇakādīni anekāni dātabbavattṭhūni datvā tasmim yeva saṃvacchare paṭhamam āsāḷhimāsassa kālapakkhadasaṃmiyaṃ nāvāya te pesesi.

Tato pacchā ca Ñāḷaṃkārasumanamahādhammarājagurugaṇācariyapakkhe bhikkhū pi tappakkhikassa⁵ Paññāmolītherassa sisse Vimalajoti-Dhammanandabhikkhū pesesum saddhiṃ Ariyāḷaṃkārena nāma sāmaṇereṇa catūhi ca upāsakehi. Te ca kaliyuge vīsādhike dvisate sahasse ca sampatte kattikamāsassa jūṇhapakkhapañcamiyaṃ sampattā⁶.

¹ A. B. tappakkhikassa. ² B. rāja. ³ A. B. omī.

⁴ B. D. Tādise.

⁵ B. tappakkhikassa.

⁶ A. kattikamāse ānāyāsena sampattā.

Tadā pi samgharājassa ārāme yeva ekavihāraṃ kārāpetvā te vasāpesi. Catūhi paccayehi ca saṅgahaṃ akāsi. Samgharājā pi puna vinicchayaṃ adāsi yathāvuttanayena. Dhammarājā tesam pi bhikkhūnaṃ samgharājassa santike puna sikkhaṃ gaṇhāpetvā sāmaṇeraṃ ca upasampādetvā catūhi paccayehi saṅgahaṃ katvā paṇi.

Tato pacchā ca kaliyuge dvāvisādhike¹ divassasate sahasse ca sampatte māghamāsassa kālapakkha-ekādasamiyaṃ Sihāladipato yeva dve bhikkhū tayo sāmaṇerā cattāro upāsakā sarajatasuvannakaraṇḍakam² sarajatasuvannacetiyadhātum³ hatthidantamayam buddharūpam mahābodhipattāni mahābodhitacam mahābodhipatitṭhānabhūmim Sihāladakkhiṇasākhābodhipattāni dutiyasattābhāya⁴ animisatṭhānabhūmim ca dhammapaṇṇākārathāya gahetvā Ratanapunnam nāma mahārājatṭhāninagaraṃ sampattā tesam pi dhammarājā catūhi paccayehi saṅgahaṃ katvā samgharaṇṇo ārāme vasāpesi bhikkhūnaṃ ca puna sikkhaṃ gaṇhāpesi sāmaṇeraṇam upasampadakkammam gahaṭṭhānaṃ ca pabbajjakammam gaṇhāpesi.

Icevaṃ Marammaratṭhe bhagavato parinibbānato paṭṭhāya yāvajjatanā⁵ sāsanassa theraparamparāvasena patitṭhānatā veditabbā. Icevaṃ Marammanandale Ari-maddanapure Arahantattheragaṇo Uttarājivathera-Chapadatheragaṇo Sivalitheragaṇo Ānandatheragaṇo Tāmalindatheragaṇo ti pañca gaṇā ahesum.

Idāni Arimaddananagare pañcagaṇato paṭṭhāya Vijayapura-Jeyyapura-Ratanapuresu theraparamparāvasena sāsanassa anukkamena āgatabhāvaṃ dassayissāmi. Sirikhetta-nagare hi Co-ra-nā-no-nū⁶ nāma rājā Parakkamavamsikassa⁷ Sāraddassitherassa antevāsikam Saddhammatṭhititheram attano ācariyaṃ katvā pūjesi.

Kaliyugassa ca catuvassādhika-aṭṭhasatakāle Sirikhetta-nagarato āgantvā so Ratanapure rajjaṃ kāresi. Atha

¹ B. bāvisādhike. ² A. B. °kaṇḍakam.

³ A. surajata° A. °cetiyaṃ dhātum.

⁴ A. °sattābhāya Min: sattāha° ⁵ A. yāvajjatanāya.

⁶ A. Co yā-na-noṇ-gārāma rājā S. °noṃ-gā.

⁷ B. visikassa.

attano puttam Anekibham¹ nāma rājakumāram mahārāja-nāmena Sirikhettanagaram bhuñjāpesi.

Dakkhinadisābhāge Kū-tvā-ñkā-ta-ru-pā-mo-nagaram² pacchimadisābhāge Phih-kho-ñā-nāmatthānam³ uttaradisābhāge Malvanānagaram puratthimadisābhāge Kuḥ-kho-ñā⁴ nāmatthānam etthantare nisinnānam gihinam mīma puttassa ānā pavattatu bhikkhūnam mam'ācariya-Saddhamma-tthititherassa ānā pavattatū ti niyyādesi.

Tassa ca Saddhammatthititherassa Ariyavamsathero Mahāsāmithero ti dve sissā ahesuṃ. Tesu Mahāsāmithero pubbe vuttanayena sāsanaṃ vamsam ānessāmi ti Sihaḷadīpaṃ gantvā Sihaḷadīpato saddhim pañca bhikkhūhi Saddhammacāriṃ nāma theram ānetvā abhinavasikkham gāṇhitvā Sirikhettanagare Sihaḷadīpavamsikam sāsanaṃ vaḍḍhāpetvā nisīdi. Tassa Mahāsāmitheraṃ sisso Atulavamsa nāma therō catūsu disāsu āhiṇḍitvā pariyattim uggaṇhitvā Sirikhettanagare yeva Tambūlabhuñjamātikāsamīpe⁵ sāsanaṃ paggaṇhitvā nisīdi. Tassa Atulavamsatheraṃ sisso Ratanarāṃsī nāma therō pariyattivesārājāṃ patvā Sirikhettanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa ca Ratanavamsītheraṃ sisso Sativadhammarājassa ācariyo Abhisāṅketo⁶ nāma therō pariyattivesārājāṃ patvā Sirikhettanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa⁷ pana sisso Munindaghosa nāma therō atthi. Kaliyuge sattatādhike navasate sampatte Pacchimapakkhādhikarājā⁸ Sirikhettanagaram abhibhavitvā Nandayodhena⁹ nāma amaccena saddhim tam Munindaghosatheram ānetvā Ratanapure patitthāpesi.

So kira Pacchimapakkhādhikarājā evaṃ kathesi: Ahaṃ Sirikhettanagaram labhitvā ekam yeva bhikkhūṃ ekam yeva gihim labhāmi ti.

¹ A. Aneham S. Ānobham.

² S. Ku-tvā-ka-ta-ru-pā-mbhe° B. Ku-tvā-ka-ta-rū-pā-mom. ³ A. S. Bhiḥ-kho-nāma°

⁴ A. B. Kuṃ-khom° S. Kuṃ-kho-ña.

⁵ A. Taṇḍulabhuñjamātikā. ⁶ S. B. A. °keto.

⁷ B. ath' assa. ⁸ A. pakkhādika. ⁹ A. Nandha°

So pana thero sāmaṇeranāmena Munindaghoso nāma; upa-sampannakāle pana mātulabhūtaṣṣa therassa nāmena Upāli nāma; rañña dinnanāmena pana Tipiṭakālamkāro nāma; Tiriyapabbatavihāre pana vāsaṭṭhānanāmena¹ Tiriyapabbatathero nāma.

So kira Erāvati-nadī-tīre catubbūmikavihāre paṭhamam nisīditvā pacchā kaliyugassa vassasahasṣe kāle saṭṭhi-vassāyuko hutvā Tiriyapabbatavihāre nisīdi. Sāmaṇerakāle so Jaluma-siyāmaḥbhayena² Ratanpurato nikkhamitvā Ketumatīnagaram patvā tattha Tisāsanaḍḍhājanātherassa sissabhūtaṣṣa Dhammarājagurutheraṣṣa santike gandham uggaṇhi.

Pāli-aṭṭhakathā-ṭikāsu aticheckatāya daharakāle yeva ca Vessantarajātakam kabyālamkārena bandhitvā kathanato ativiya pākato ahosi. Tassa pana therassa sisso Uccanagaravāsī Mahā-Tissathero ti Bham-giri-janapade³ araṇṇa-vāsam vasitvā pariyattim vācetvā sāsanam paggaṇhi. Tassa pana sisso Repinagāme⁴ gāmaḥvāsī Candathero⁵ nāma. Tassa sisso tamgāmaḥvāsī Guṇasirīthero nāma. Tassa sisso tam gāmaḥvāsī Kalyāṇaḍḍhājanāthero nāma. So pana thero Padumanagare⁶ Sahassorodha-Bodhodadhi-gāmesu pariyattim vācetvā nisīdi. Tassa sisso Bodhodadhi-gāmaḥvāsino Indobhāsa-Kalyāṇacakka-Vimalācāratharā Sahassorodha-gāmaḥvāsino Guṇasāra-Candasāratharā Vantumagāmaḥvāsī Varaphasithero⁷ Kantiṇagare⁸ Jarādhagāmaḥvāsī⁹ Guṇasirīthero cā ti ime therā Kalyāṇaḍḍhājanātherassa santike puna sikkham gahetvā pariyattim uggaṇhitvā kovida ahesum.

Tass' eva Kalyāṇaḍḍhājanātherassa sisso Bham-giri-janapade¹⁰ Samivanagāme nisinnō Dhammadharo nāma mahā-

¹ A. S. cāsattatṭhāna° B. vāsaṭṭhāna°

² B. Calumasīyāmaḥbhayena. ³ S. Jamkira A. Bham-kira.

⁴ S. B. A. Remina° ⁵ A. S. Chandatthero.

⁶ A. Min: Baduma° ⁷ B. Jaraphasi.

⁸ A. D. Kanninagare B. Kinni°

⁹ S. B. A. Jararāja°

¹⁰ A. Bham-kira°

thero¹ mahallakakāle Padumanagare Kusumamūlagāme
nisīditvā gandhaṃ vācetvā sāsanaṃ paggaṇhi.

Tesu² Guṇasirithero Amarapuramāpakassa rañño kāle
Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurū
ti nāmalañchaṃ gaṇhitvā Jeyyabhūmivāsakittivihāre paṭi-
vasi.

Tassa pana therassa sisso Nāṇābhivamsadhammasenā-
pati mahādhammarājādhirājaguru nāma mahāthero tass'
eva rañño kāle saṃgharājā ahosi. So pana thero Sihaḷa-
dīpe Amarapuranikāyikānaṃ pabhavo. Guṇābhilaṃkāra-
saddhammamahādhammarājādhirājagurutherass' eva sisso
Tipiṭakālaṃkāramahādhammarājaguru nāma thero, tassa
sisso Suriyavamsābhisiripavarālaṃkāradhammasenāpatima-
hādhammarājādhirājaguru nāma thero Amarapuradutiya-
māpakassa rañño kāle saṃgharājā ahosi. Tassa pana
sisso Neyyadhammābhivamsamunivarañānakittisiripavarā-
laṃkāradhammasenāpatimahādhammarājādhirājaguru mahā-
thero dutiyaṃ Amarapuramāpakassa Ratanapunnamāpa-
kassa ca rañño kālesu saṃgharājā ahosi. So pana Nāṇā-
bhivamsadhammasenāpatimahādhammarājādhirājaguruther-
assa saṃgharañño sisso Sāravamsitherassa³ sisso pi ahosi.

Ayaṃ Sihaḷadīpato sabbapacchimāgatehi⁴ Saddhamma-
cārī-Mahāsūmitherehi yāva amhākam ācariyatheraparam-
parā dassanakathā.

Ayam pi aparā theraparamparā veditabbā. Chapada-
theravamsiko Saddhammakitti nāma thero Jeyyapuram
āgantvā Catudīpabhūmiṭṭhāne nisīditvā Mahā-Ariyavamsa-
therassa santike pariyattim uggaṇhitvā tato pacchā Jeta-
vanavihāraṃ saṃkamitvā tattha nisīditvā pariyattim vācetvā
sāsanaṃ paggaṇhi.

Tassa Saddhammakittitherassa sisso Tisāsanaadhajo nāma,
tassa sisso Dhammarājaguru nāma, tassa sisso Munindaghoso
nāma, tassa sisso Mahā-Tisso nāma, tassa sisso Candapañño
nāma, tassa sisso Guṇasirī nāma, tassa sisso Nāṇadhajo

¹ Min: Dhammadharo nāma thero A. B. dhammadharo
Mahānāma mahāthero.

² A. Gatasu. ³ B. D. sāraphasi. ⁴ A. āgate ti.

nāma tassa sisso Dhammadhajo¹ nāma tassa sisso Indo-
bhāso nāma; tato paṭṭhāya Kalyāṇacakka-Vimalācāra-
Guṇasāra-Candasāra-Varaphasī-Guṇasirī-Ñāṇābhivamsa-
Ñeyyadhammābhivamsatherānaṃ vasena sāsanaṃ vamsaṃ vedi-
tabbo ti.

Ayaṃ patta-Laṅkassa Chapadatherassa sissabhūtā
Saddhammakittittherato paṭṭhāya theraparamparādassana-
kathā².

Idaṃ Ratanapunnaganagare sāsanaṃ patiṭṭhānaṃ³.

Evaṃ Aparantasāṅkhātena⁴ ekadesena sakalam pi Ma-
rammaratṭhaṃ gahetvā Sāsanaṃ vamsaṃ dassetabbo. Bhagavā
pi hi Aparantarattṭhe Candanavihāre vasitvā Tambadipa-
ratṭhe taṃ taṃ desaṃ⁵ pi iddhiyā caritvā sattānaṃ
dhammaṃ desesi yevā ti.

Iti Sāsanaṃ vamsaṃ Aparantarattṭhasāsanaṃ vamsakathāmaggo
nāma chaṭṭho paricchedo.

Idāni yathāvuttamātikāvasena Kasmīra-Gandhāra-
ratṭhasāsanaṃ vamsakathāmaggaṃ vattum okāso anuppatto;
tasmā taṃ vakkhāmi.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero
Majjhantikatheraṃ Kasmīra-Gandhāraratṭhaṃ pesesi: Tvam
etaṃ ratṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehi ti. Ettha
ca Kasmīra-Gandhāraratṭhaṃ nāma Cinarattṭhe samīpe
tiṭṭhati; ten' eva hi adhunā Kasmīra-Gandhāraratṭhavāsino
Cinarattṭhavāsino ca manussā. Aravālassa nāma nāgarā-
jassa uppajjanakālato paṭṭhāya yāvajjatanā nāgarūpaṃ
katvā mānenti, pūjenti, sakkaronti, vatthabbhājanādisu⁶ pi
nāgarūpaṃ eva te yebhuyyena karonti ti.

So ca Majjhantikathero pi catūhi bhikkhūhi saddhimaṃ
attapaṇicamo hutvā Pāṭaliputtato vehāsaṃ abbhuggantvā
Himavati Aravāladahassa upari otari. Tena kho pana
samāyena Kasmīra-Gandhāraratṭhe sassapākasamāye Ara-
vālo nāma nāgarājā Aravāladahe nisīditvā karakavassaṃ

¹ S. D. Dhammadharo A. S. °varo.

² B. °paramparadassanekathā S. A. °paramparānaṃ.

³ Min: *omits*. ⁴ Min: Aparantarattṭhasāṅkhātena.

⁵ D. disaṃ. ⁶ S. A. vata° B. vatta°

nāma vassāpetvā sassam harāpetvā mahāsamuddam pāpesi. Thero ca Aravāladahassa upari otarivā Aravāladahapitthiyam caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti. Nāgamānavakā tam disvā Aravālassa nāgarājassa ārocesum: Mahārāja eko chinnabhinnapaṭadharo bhaṇḍukāsāvavasano amhākam udakam dūseti ti. Tadā pana thero attānam yeva¹ nāgānam dassesi. Nāgarājā tāvad eva kodhābhībhūto nikkhamitvā theram disvā pakkham asahamāno² antalikkhe anekāni bhīmsanakāni nimmini. Tato tato bhusā vātā vāyanti, rukkhā bhijjanti, pabbatakūṭā patanti, meghā gajjanti³, vijjullatā⁴ niccharanti, asaniyo phalanti, bhinnam viya gaganam udakam paggharati, bhayānakarūpā nāgakumārā sannipatanti, sayam pi dhūmayati, pajjalati, paharaṇavutthiyo vissajjeti. Ko ayaṃ muṇḍako chinnabhinnapaṭadharo ti ādi pharusavacanehi theram santajjeti. Etha, gaṇhatha, hanatha⁵; niddhamatha imam samaṇam ti nāgabalam āpāpesi.

Thero sabbam tam bhīmsanakam attano iddhibalena paṭibāhitvā nāgarājānam āha:

Sadevako pi ca loko āgantvā tāsayeyya⁶ mam
Na me paṭibalo assa janetum bhayabheravam.

Sace pi tvaṃ mahiṃ sabbam sasamuddam sapabbatam
Ukkhipitvā mahānāga khippeyyāsi⁷ mam upari.

Neva me sakkuneyyāsi janetum bhayabheravam
Aññadatthu tav'ev'assa vighāto uragādhipā⁸ ti.

Evam vutte nāgarājā vihatānubhāvo nipphalavāyāmo⁹
dukkhī dummano ahosi.

Tam thero tam khaṇānurūpāya dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā tisu

¹ A. h'eva. ² A. asmāmāno S. asamamāno.

³ S. D. gacchanti. ⁴ A. B. vijjutalā.

⁵ A. mānasa. ⁶ A. B. nāseyya. ⁷ A. khippeyyāsi.

⁸ A. B. uragādhipā cf. Hist. Int. Samantapās. (Ed. Oldenburg) Vinaya P. vol. III. p. 315.

⁹ D. B. nibbala°

saraṇesu pañcasu silesu patitṭhāpesi. Saddhiṃ caturāsitiyā nāgasahashehi aññehi bahū Himavantavāsino yakkhā ca gandhabbā ca kumbhaṇḍā ca therassa dhammakathaṃ sutvā saraṇesu ca silesu ca patitṭhahimsu. Pañcako pi yakkho saddhiṃ bhariyāya yakkhiniyā pañcahi ca puttasatehi paṭhame phale patitṭhito. Ath' āyasmā Majjhantikathero sabbe nāgayakkharakkhase āmantetvā evam āha:

Mā 'dāni kodhaṃ janayittha ito uddhaṃ tayā pure
Sassaghātāñ ca mā kattha, sukhakāmā¹ hi paṇino
Karoṭha mettāṃ sattesu vasantu manuḍā sukhān ti.

Te sabbe pi sādhu bhante ti therassa vacanaṃ paṭi-
suṇitvā yathānusiṭṭhaṃ paṭipajjimsu. Taṃ divasaṃ eva
nāgarājassa pūjāsamayo ahosi². Atha nāgarājā attano
ratanamayāṃ pallaṅkaṃ āharāpetvā therassa paṇṇāpesi.
Nisīdi therō pallaṅke nāgarājā pi therāṃ vijayamāno³
samīpe atṭhāsi. Tasmiṃ khaṇe Kasmīra-Gandhāraratṭha-
vāsino āgantvā therāṃ disvā: Amhākaṃ nāgarājato pi therō
mahiddhikataro ti therāṃ eva vanditvā nisinnā, therō
tesaṃ Āsirisopamasuttaṃ kathesi. Suttapariyosāne asīti-
yā pāpasahassānaṃ dhammābhisamayo ahosi kulasaṭasa-
hassaṃ ca pabbajitato pabhūti ca Kasmīra-Gandhārā
yāvajjatanā kāsāvapajjotā isivātaparivātā⁴ eva.

Gantvā Kasmīra-Gandhāraṃ isi Majjhantiko tadā
Duṭṭhaṃ⁵ nāgaṃ pasādetvā mocesi bandhanā bahū ti.

Adhunā pana Kasmīra-Gandhārasāsanassa atthaṃ ga-
tassa viya suriyassa obhāso na paṇṇāyati. Tasmā tattha
sāsanassa patitṭhāne vitthārena vattabbakiccaṃ natthi ti.

Iti Sāsanavamse Kasmīra-Gandhārasāsanavamsakathā-
maggo nāma sattamo paricchedo.

Idāni yathāvuttamātikāvasena Mahimsakarattṭhasāsa-
navamsakathāmaggaṃ vattum⁶ okāso anuppatto. Tasmā
taṃ vakkhāmi.

¹ A. sasāghātāñ ca mākatattam° ² B. D. hoti.

³ A. bijayamāne. ⁴ A. B. paṭi° ⁵ B. Ratṭhaṃ.

⁶ A. vatthum.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero Mahā-Revatatheraṃ Mahimsakamaṇḍalam pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

So ca attapaṇcamaṃ hutvā Mahimsakamaṇḍalam agamāsi. Paccantimesu janapadesu pañcavaggo gaṇo alaṃ upasam-padakammāyā ti maññamāno thero Mahimsakamaṇḍalam gantvā Devadūtasuttaṃ kathesi.

Suttapariyosāne cattāḷisapānasahassāni dhammacakkhūṃ paṭilabhiṃsu. Cattāḷisaṃ yeva pānasahassāni pabbajjimsu.

Gantvāna raṭṭhaṃ Mahimsaṃ mahāthero¹ mahiddhiko Codetvā devadūte hi mocesi bandhanā bahū ti.

Adhunā pana tattha sāsanaṃ abbehi viya paṭicchanaṃ suriyassa obhāso dubbalo hutvā paññāyati².

Iti Sāsanavamsa Mahimsakarattṭhasāsanavamsakathāmaggaṃ nāma aṭṭhamo paricchedo.

Ito paraṃ Mahāraṭṭhasāsanavamsakathāmaggaṃ katha-yissāmi yathāvuttamātikāvasena.

Tatīyasamgītāvasāne hi Mahā-Moggaliputto-Tissathero Mahā-Dhammarakkhitatheraṃ Mahāraṭṭhaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

Mahā-Dhammarakkhitathero ca attapaṇcamaṃ³ hutvā Mahāraṭṭhaṃ gantvā Mahā-Nārada-Kassapa-jātakakathāya Mahāraṭṭhake pasādetvā caturāsipānasahassāni magga-phalesu patitṭhāpesi. Terasasahassāni pabbajjimsu. Evaṃ so tattha sāsanaṃ patitṭhāpesi.

Mahāraṭṭhaṃ isi gantvā so Mahādhammarakkhito Jātakam kathayitvāna pasādesi mahājānaṃ ti.

Tattha kira manussā pubbe aggihutādīmicchākammaṃ yebhuyyena akāmsu. Ten'eva thero Mahā-Nārada-Kassapa-jātakakathaṃ desesi. Tato paṭṭhāya tattha manussā jātakakathaṃ yebhuyyena sotum ativiya icchanti. Bhikkhū ca yebhuyyena gahatṭhānaṃ jātakakathaṃ yeva desenti.

¹ A. Mahā-Revo.

² A. paññāpeti.

³ A. adds va.

Visesato pana Vessantarajātakakatham te manussā bahūhi dātabbavatthūhi pūjetvā supanti.

Taṇ ca Mahārattḥam nāma Siyāmarattḥasamipe tḥitam ten' eva Siyāmarattḥavāsino bhikkhū ca gahattḥā ca yebhuyyena sotum icchanti ti. Mahā-Dhammarakkhitathero pi Mahārattḥavāsīhi saddhim sakala-Siyāmarattḥavāsinaṃ dhammaṃ desesi, amatarasaṃ pāyesi, yathā Yonaka-Dhammarakkhitathero Aparantarattḥam gantvā sakala-Marammarattḥavāsinaṃ ti.

Yaṃ pana Yonakarattḥasāsanavamsakathāyaṃ vuttam tam pi sabbaṃ etthā pi datṭhabbam yeva tehi tassa ekasadisattena tḥitattā ti. Tathā hi Nāgasenathero pi Yonakarattḥe vasitvā Siyāmarattḥādīsu pi sāsanaṃ patitṭhāpesi. Yonakarattḥavāsino Mahā-Dhammagambhīrathera-Mahā-Medhamkaratherā ca saddhim bahūhi bhikkhūhi Sīhala-dīpaṃ gantvā tato puna gantvā Siyāmarattḥe Sokkatayaṃ nagaraṃ patvā tattha nisīditvā sāsanaṃ paggaṇhitvā pacchā Lakunnanagare nisīditvā sāsanaṃ paggaṇhi. Evaṃ Yonakarattḥe sāsanaṃ tḥitam Siyāmādīsu pi tḥitam yevā ti datṭhabbam.

Buddhassa bhagavato parinibbānato dvisatūdhikānaṃ dvinnam vassasahassānaṃ upari navutime vasse Sīhala-dīpe rajjaṃ pattassa Kittisirirājasīhamahārājassa abhisekato tatiye vasse ten' eva Kittisirirājasīhamahārāṇṇā pahitapannākārasāsanaṃ¹ āgamma Sarāmādhīpatidhammikamahārājādhīrajen' āpattehi² Laṇkā-dīpaṃ āgatehi Upālīttherādīhi patitṭhāpito vamsa Upālīvamso ti pākāto.

So ca duvidho Pabbārāma-vihāravāsī-Abhayagīrivihāravāsivaseṇā ti. Evaṃ Mahānagara-Yonaka-Siyāmarattḥesu sāsanaṃ thiraṃ³ hutvā tiṭṭhati ti vedītabban ti.

Iti Sāsana-vamse Mahārattḥasāsanavamsakathāmaggo nāma navamo paricchedo.

Tato paraṃ pavakkhāmi Cīnarattḥasāsanavamsakathāmaggaṃ yathāṭṭhapitamātikāvasena.

¹ A. patita° ² Sarāmamiyati°

³ S. A. timu B. tithim D. tiyaṃ.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissatthero Majjhimatheraṃ Cīnaratṭham pesesi: Tvam etaṃ ratṭham gantvā ettha sāsanaṃ patitṭhāpehi ti.

Majjhimathero ca Kassapagottatherena Alakadevattherena¹ Duddabhiyatherena² Mahā-Revatatherena ca saddhim Himavantapadesa pañca Cīnaratṭham gantvā Dhammacakkapavattanasuttantakathāya taṃ desaṃ³ pasādetvā asitipānakotiyo maggaphalaratanāni paṭilābhesi. Pañca pi ca te therā pañca ratṭhāni pasādesuṃ. Ekam ekassa santike sahaṣṣamattā pabbajjimsu. Evaṃ te tattha sāsanaṃ patitṭhāpesuṃ.

Gantvāna Majjhimathero Himavantaṃ pasādayi
Yakkhasenaṃ pasāsento Dhammacakkapavattanaṃ ti.

Tattha kira manussā yebhuyyena Candiparamissarānaṃ⁴ yakkhānaṃ pūjaṃ karonti. Ten' eva te pañca therā tesam yakkhasenaṃ pakāsayitvā dhammaṃ desesuṃ. Kasmīra-Gandhāraratṭham pana kadāci kadāci Cīnaratṭhindassa vijitaṃ hoti, kadāci kadāci pana viṣuṃ hoti; tadā pana viṣuṃ yeva ahoṣi ti datṭhabbaṃ.

Cīnaratṭhe pana bhagavato sāsanaṃ dubbalaṃ yeva hutvā atṭhāsi, na thiraṃ⁵ hutvā. Ten' eva idāni tattha katthaci yeva sāsanaṃ chāyāpattam⁶ va paññāyati vātuvegena vikiṇṇa-abbhaṃ viya tiṭṭhati ti.

Iti Sāsanaṃ Cīnaratṭhasāsanaṃ sakathāmaggo nāma dasamo paricchedo.

Evaṃ sabbena sabbam Sāsanaṃ sakathāmaggo niṭṭhito.
Ettāvatā ca:

Laṅkāgatena santena Citrañāpene⁷ bhikkhunā
Saraṇamkaraṇāmena Saddhammatṭhitikāminā

Dūrato yeva dīpambhā Sumaṅgalena jotinā
Visuddhasilīnā c'eva dīpantaratṭhabhikkhunā

¹ B. Ālaka° S. Alanka°

² B. Khudda° D. Duddasiya. ³ B. desesi.

⁴ B. S. D. Canda° ⁵ A. tiram. ⁶ B. D. °mattam.

⁷ A. Mitra°

Aññehi cābhiyācito Paññasāmī ti nāmako
 Akāsiṃ¹ suṭṭhukam gandham Sāsanavāmsapadīpikam
 Dvise ca sahasse ca tevisādhike gate
 Puṇṇāyam migasirassa niṭṭham gatā va sabbaso²
 Koci etth' eva doso ca paññāyati³ sucittakā
 Tam khamantu ca sudhīrā gaṇhantu yuttikam have ti⁴.

D. *adds* Sāsanavāmsappadīpikam niṭṭhitam.
 Akkharā ekam ekañ ca buddharūpaṃ samam siyā.
 Tasmā hi paṇḍito poso likheyya piṭakattayaṃ.
 Sāsanavāmsappadīpikā.

¹ B. S. akāsi. ² A. Niṭṭham gayā va sabbato.
³ A. ca maññāyati B. ce. ⁴ B. A. bhavē ti.

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CORRIGENDA.

- On p. 10 for Yonakarakkhitatheraṃ read Rakkhita° and for Dhammarakkhitatheraṃ read Yonakadhamma°*
- On p. 17 (end) sentence runs on rājā Asokarañña &c.*
- On p. 24 for ubhato Vibhaṅga° read Ubhatovibhaṅga°*
- On p. 24 and 171 for Anottatadahato read Anotatta°*
- On p. 26 for Udumbaragirivāsi read °vāsī.*
- On p. 38 for saraṇe read saraṇesu.*
- On p. 43 for ra °jā read rājā.**
- On p. 56 read Sammmutināmake in Text and Samati° in note.*
- On p. 62 for Saddhammapurindo read Sudhamma°*
- On p. 64 for Yammodakaṃ read Yamunodakaṃ.*
- On p. 94 for Cagamo read Cagame.*
- On p. 132 (l. 16) sentence to be divided iti vuccati. Uparañño &c.*
- On p. 162 for Kantiṇagare in text read Kanni°*

